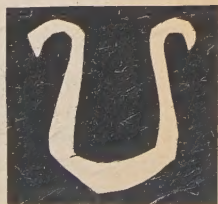


# THE ANGLICAN DIGEST

II QUARTER A.D. 1973

JUL 17 1973



# ASK—FOR COMPANY

**E**PISCOPALIANS are too timid about recruiting people for the Church: they create seedy exclusiveness which is stultifying to both parishioner and parish. Avoid being timid: ask people to go to church with you.

Whatever your work, do it with your Blessed Lord in mind. As you wrap merchandise, invite people to go to church; as you meet people on the street or at luncheon clubs or in factories, invite them to your church.

Ask your postman, your paper boy, your laundryman, newcomers, and your children's playmates if they attend church

regularly. The key to this is regular attendance; if they are non-attendants, invite them to attend the Episcopal Church. If they are unaffiliated with any religious body (and 44% of Americans are), invite them to church. Offer to drive by and pick them up; tell them to sit with you and your family and meet your friends.

Many people are timid, many are lonely, and many have lost their way: they want to be asked. No one ever lost a friend by asking him to come to church. Many fine friends have been made by asking them to come to church. Be an inquirer — ask!—A parish bulletin



*You can't go tramping around from one church to another and fulfill your obligation. You've got to settle on one parish and throw your life into it and build it up. Who would want to go to a picnic all the time and eat out of other people's baskets?*

— Carl Sandburg

*We regret that this issue of The Anglican Digest has been so long delayed. The patience of our readers is appreciated.*

THE ANGLICAN DIGEST is published quarterly by SPEAK, a not-for-profit corporation, as a service to the Church and at the voluntary subscription rate (anywhere in the world) of \$1.00 annually. Entered as second class matter at the post office in Eureka Springs, Arkansas 72632. II Quarter, A.D. 1973, Volume 15, Number 2



# the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

## THE WIND DOTTH BLOW

A NEW wind is beginning to blow through the Church and promises a change in the theological climate for the next decade, as it has for the past thirty or forty years. In the forties, the National Council (now called the Executive Council) decided that we needed a decent and proper Sunday School Curriculum; \$5,000,000 was spent to produce "the best" through the Seabury Series and the Seabury Press; teaching could take place

only within the context of experience (the literature produced was indeed excellent, but only a few were able to teach it); the dear, old faithful Sunday School teacher couldn't cope with the system. Seabury brought us up-to-date all right and nearer to the Presbyterians, whose advances in Christian Education were held up as an example. Salvation by psychology was the big thing in our seminaries and replaced the neo-orthodox crowd who were



the comers before the war. That lasted less than ten years when along came the long-haired existentialists who gave way with gratifying rapidity to a scholarship based on earned doctorates in New Testament, Church History, Old Testament, and pastoral psychology. Nationally the activists were in. The mission of the Church was clearly and unequivocally said to be the elimination of racial injustice, the empowerment of the politically impotent, the promotion of what contemporary American liberals consider the welfare of society, and the replacement of the rule by elders with the rule by juniors. Under the guise of revision the Standing Liturgical Commission has attempted to execute the Prayer Book by the tortuous means of dismemberment: Cranmer's beloved English has been put on the rack, the Body and Blood become "things", the Lord no longer with our spirit, but "with you too, boy"; sins no longer need confessing, perhaps because they are out-of-date conceptions. The war in Vietnam was precisely and exactly the most unholy of all wars, and the communist Ho Chi Minh was considered to be some sort of Christian martyr. National leadership produced a new height in absolutism. The General Conven-

tion Special Program, under the administration of Leon Moste, was a holy thing and neither its staff nor its leaders could do any wrong (the Presiding Bishop constantly vouched for their infallibility by his refusal to hear any suggestion that questioned the wisdom of the Program's grants). In the Diocese of Pennsylvania tax evaders, draft dodgers, and race demonstrators were the VIPs. Now on the eve of the General Convention, the Presiding Bishop has said that he will resign next year, and the Bishop of Pennsylvania likewise will retire. On the other hand the war in Vietnam is winding down and our men are nearly all at home; some bishops are calling for a complete revision of the GCSP with the suggestion that its staff should be fired; activism is becoming a theological dirty word. The Diocese of Virginia through its liturgical group nearly unanimously disfavored the Trial Services in their present form. Indications are that the new wind comes from the East where many years ago a Child was born in Bethlehem and tells us that the mission of the Church is what it has always been, what early Christians and Christians throughout the centuries have known it to be, and what the hard core faithful and orthodox

people of our Church today still believe it to be: to make Christian disciples of all people everywhere.—A parish bulletin



## RARA AVIS

**S**AINTE MARY'S is a neighborly, kindly affectioned parish of unpretentious people, an oasis of concord in a desert of discontent: there is no curse of dissension, no divisive controversy, no factions, no rancor; we never have to resort to "ventilating sessions" to air grievances and convince ourselves that disagreement is a healthy thing. If such consonance is an achievement, the parish deserves to be congratulated; if it is simply a blessing, the parish has been favored already beyond compliment.

Whether we are a breakthrough to consonance or a throwback to harmony, hardly matters — we certainly haven't atrophied. Our attendance is remarkable, our stewardship is significantly above the norm, we are a working parish of working people, we are growing, our baptisms are many and our burials are few, we are young and young at heart, our religion is meaningful and important to us, and we don't need gimmicks or any hyper-

active promotional push to keep things going. We are conscious of our happy state and grateful for it. Why aren't we in a mess like other parishes? Is something wrong with us? The answer is not so much in what we have done as in what we have not done: It is by God's grace that we have avoided being "like children carried away with every blast of vain doctrine." We are not afraid of innovation; we're just not seeking it.

May God always protect us from perils and preserve us from false choices. We must watch ourselves carefully, however, for every rare bird, however healthy it may be, is an endangered species.—A parish bulletin



## MISSION

**N**EXT week I shall go with the Provincial Commander to Paracelis, a part of our rugged and mountainous Diocese, to take some relief goods to children of our Father who are suffering from hunger due to the crop infestation of rats and their lack of foresight. (An army of rats would destroy a field overnight.) The people are hungry not only for food for their bodies but also for spiritual and mental food. They need a lot



of education in order to improve their mentality and to change their attitude; most of them are still under the grip of heathenism and some are still head-hunters. We hope to station a priest amidst them to lead in the conversion of the poverty-stricken souls, whose lives have been warped by destructive and foolish superstitious beliefs and practices. I was in the area last year, travelling on foot from village to village, up and down mountains, across rivers, through leech-infested forests and under the glaring tropical sun, sharing in a small way our

Lord's journey to Calvary. We have no chapel buildings in the whole region, but the Lord is there. Church services are being held in the open or in private houses, or in government school buildings. A clinic is badly needed to help fight diseases and to eradicate superstitious beliefs about sickness. I am confident that Christ's Church will win victories for Christ among His people, just as it has in other formerly heathen villages and towns. We must not forget that God uses man to do exactly that.—The Bishop of the Northern Philippines

## BODY & BRIDE

WHAT WE believe about the Church is going to determine our opinion of the numerous proposals for change that are before us; therefore we must know what the Church really is, and what is its purpose.

To find our answers, I don't think that we could do better than use the biblical terms "body" and "bride." The Church is the Body of Christ and the Bride of Christ; in both cases, according to biblical usage, the role of the Church is described as being a co-operative partner in carrying out

the will of Christ: He is the Head of the Church, and the Church is fulfilled as it joyfully accepts Him as her Lord.

The intention of obeying the will of Christ has caused the Church to be rightly conservative — not yielding to the currents of worldly change that have always been swirling around it. Though much about the Christian Gospel is radical and revolutionary in any age of man, nevertheless the tendency of the Church has been to be on her guard against rushing off gleefully in the pursuit of something new. The distinctive

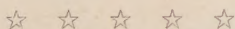
feature about the English Church at the time of the Reformation, for example, was that it remained true to its Catholic and Apostolic heritage in the midst of much clamor for drastic changes. At the same time, it rejected a number of papal claims and medieval practices because they were unwarranted additions to the Apostolic faith and practice of the early Church.

The Church is truest to itself, and is most itself, when it is primarily concerned with continuing in the way that was established in the early years of its life. To be sure, there have been changes through the years, but they have been accepted only after it was shown that they were legitimate developments of the original deposit of divine revelation and not some innovation based on the pomps and vanity of this world.

In the coming autumn, the Episcopal Church will be concerning itself, at its General

Convention, with several proposals which, if accepted, will profoundly affect the Church life of each of us. For those who fear that some radical elements in the Church are determined to alter our Church in such a way as to make it something essentially different from what we have known and loved, it will not be enough simply to object to change: we shall have to give reasons for our convictions. We should not be discouraged, however, by being accused of resisting change because we are, for example, "clinging to the security of the past." As a matter of fact and joy, I am grateful to our Anglican forefathers for clinging to the Church of the past and preserving it for me.

The Church is to be simply what it has always been, and to co-operate with our Lord in giving birth to children of God and in training them for life in the Kingdom of Heaven—A parish priest



*Grant me, O Lord, to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth thee most, to esteem that highly which to thee is precious, to abhor that which in thy sight is filthy and unclean. Suffer me not to judge according to the sight of the eyes nor to give sentence according to the hearing of the ears of ignorant men, but with a true judgment to discern between things visible and spiritual, and above all to be ever searching after the good pleasure of thy will.—The Imitation of Christ, by Thomas à Kempis*

## PRIVATE PROPERTY

I heard recently of a householder who, not wanting visitors, put a sign that read KEEP OUT: LEPROSY on the front gate and another that read BEWARE OF HYENA on the back one. It reminded me of a recent letter in *The Times* containing a notice to frighten the illiterate BEWARE OF THE OXYMORON AND THE ANACOLUTHON\*, and also of a gentle notice on a Gloucestershire fence CAUTION: IF BITTEN BY AN ADDER, PROCEED AT ONCE TO CIRCENCES-TER HOSPITAL.—Rosamund Essex in *Church Times* (London); \*oxymoron (sharp + foolish), anacoluthon (not + consistent)

## STILL WORRIED

Worried about her husband who had gone fishing the previous day, a young wife sent a note to her priest which read: "James having gone to sea, his wife requires the prayers of the congregation for his safe return."

It was read to the congregation as, "James, having gone to see his wife, requires the prayers of the congregation for his safe return."—A parish bulletin

## ANSWER

To find out what really happened when the earth was cre-

ated, engineers spent weeks gathering information, checking and rechecking it and feeding it into the computer. The great moment came: all was complete, everybody gathered around, a button was pressed, the great computer spun into action, relays opened and closed, lights flashed and bells rang; finally, a typed message emerged: "SEE GENESIS I:I"—A bulletin

## HIDIN' HAYDN

A country paper, reporting on a harvest thanksgiving service, said that a soprano sang the aria, "With verger clad", from Haydn's *Creation*. I don't know how they avoided the other trap of calling it Haydn's *Cremation*.—Pennyfields in *The Church Times*

## DISCOVERY


A communication from the Library of Congress to the Bishop of Lexington was addressed to "The Disease of Lexington".

"At last," commented the Bishop, "I discovered what I am!"—A letter

## LAY-PEOPLE

In exhorting his parishioners to support the harvest service in his church, a Cheshire priest said, "All those who wish to give eggs to the needy are asked to lay them in the font."—Pennyfields, in *The Church Times*





## ACCORDING TO—

● A bulletin: The good people (bishops, priests, and laymen) who think that they must save the world by social and political action and change apparently forget that the Church's mission is to make known the necessity of redemption (repentance and forgiveness) and worship, and to implement the same; they forget that the Gospel is for all men and that unless they are reached, their own labor is in vain. "If you clothe, feed, and heal a rascal, there is a good chance that you'll end up with a well-dressed, well-fed, and healthy rascal." Is that what our Lord died for?

● A seminarian: I decided to finish my seminary degree here in the Caribbean where I can get more serious studying done, and where we are not bothered by the women's lib, or social activism, and the like. Rather, we worship together regularly (in French, Spanish, and English, changing every day), we pray about the problems in the world, and we study for our future roles as pastors and priests in a multi-cultural Christian community. Most importantly, the students know why

they are studying: to further the Kingdom of God through preaching Christ crucified and His resurrection from the dead. Granted, all is not perfect, but I am here and not where I was before — and that says something (at least for me) for our little Seminario Episcopal del Caribe.

● A Churchman: I had an interesting talk with a man who wanted to convert me to some new church. I stood only on what is written in the Creed, so we went over the Creed up to the point of "One, Holy, Catholic and Apostolic Church," but there he could not agree with me: he said that he could not accept religious discipline. It is too bad that the Creed is not fully explained to the people and its historical importance stressed.

● The Standing Liturgical Commission, charged with revising the Book of Common Prayer: As of 28 February some forty dioceses had not reported their findings on the Green Book (Services for Trial Use); individuals may express their views in writing to the Office of the Co-ordinator, 815 Sec-

ond Avenue, New York NY 10017. "We want all of your people to know that your views are heard and your suggestions are taken into account."

● A laywoman: I serve three days a week as a guide at [an historic church] on the east coast, and in that capacity, I come in contact with Episcopalians from all over the United States. One of the first questions they ask is, "Do you use the Trial Liturgy here?" Not in one instance have I received a favorable comment; the surprising element is that the young express the deepest dislike for the proposed changes. The people who are opposed to the "trials" are not just "little old ladies" but also mini-pants, long-hair, bare-feet, no-bra, and hip-slung-jean people as well as beautiful young girls from Alabama, Virginia, California, and Texas, young married couples with tots, and some rather handsome bearded youth.

● A layman: Instead of women being something special, those who have chosen to liberate themselves have become not so special.

● A laywoman: I'm afraid that women who want to be ordained are the same ones who want to "wear the pants" in the family. They must be totally unable to understand that to be different is not to be inferior.

Maybe if Americans hadn't been so brain-washed by admiration for assembly-line likeness, they would be able to enjoy differences without feeling unpatriotic.

● The Bishop of Colorado: I have discovered that most of the people opposing the ordination of women are deeply committed, sincere Christians about whose integrity there can be no doubt — a fact that must be taken seriously . . . . I suspect that the only way to authorize the ordination of women to priesthood would be to run roughshod over the strongly held convictions of a sizeable portion of our Christian brothers and sisters, and I'm reluctant to do that . . . . Something more than a consensus should be required before taking such a step.

● A parish priest: Let us pray that this branch of the One Holy, Catholic, and Apostolic Church will truly let itself be guided by the Holy Spirit in its deliberations at General Convention rather than permit itself to be manipulated by a handful of bureaucrats from 815 Second Avenue and special interest groups, such as the Episcopal Women's Caucus.

● The Bishop of Southwest Florida: It is difficult to describe our position in ecumenical relations. The Houston Convention (1970) told our Com-

mission to promote study but to make no commitment to any development of COCU (Church of Christ Uniting). That was, in effect, putting the brakes on the Ecumenical Commission. Since that time the Presbyterian Church, USA, has withdrawn from the scheme. At the same time our relationship with the Greek Orthodox group and with our Roman brethren has improved. Mutual agreement

and respect in some areas has been approved and expressed officially by the Archbishop of Canterbury and His Holiness, the Bishop of Rome. My position is to remain steadfast on the basis of the Chicago-Lambeth Quadrilateral. It was almost a hundred years ago in Chicago that our American Church said we could live with, work with and even join with those bodies of Christians who hold fast to (1) the Scriptures of the Old and New Testaments, (2) the Apostles' and Nicene Creeds, (3) the Sacraments of Baptism and Holy Communion, and (4) the Apostolic Orders of the Ministry in Succession. I trust this Diocese to remain constant to those commitments, for any serious deviation from them would lead to deplorable schism.

● A parish priest: With the change to the Teal Curriculum (POB 348, Granby, Colorado 80446), our Church School students are getting a good grounding in the Bible, the Ten Commandments, and the lore of the Church. [Note: Study material for home teaching is also available.—Ed.]

● The Dean of Nashotah House (one of the American Church's fourteen theological seminaries): Nashotah began the year just ending with what



BEHOLD,  
WHAT MANNER  
OF LOVE  
THE FATHER HATH  
BESTOWED  
UPON US, THAT  
WE SHOULD BE CALLED  
THE SONS OF GOD

*The EBC's 1973 spring bookmark is printed in three colors on 3" x 5" stock, and is available at 35c for a packet of 25, or \$1.00 for three packets. Postage is not charged when an order is accompanied by remittance.*



is probably the highest enrollment (98) in its history, and was forced to turn away some qualified applicants. The question that inevitably arises is: why is it happening? Certainly one factor is the increasingly widespread recognition of the quality of its faculty; the most important factor, however, is Nashotah's steadfast adherence to the ideal of a disciplined life of worship and prayer. As so many other seminaries adopt a permissive approach to worship, the Nashotah ideal becomes all the more distinctive. Candidates for ordination recognize their need for a disciplined spirituality if they are to serve effectively as priests, if they are to proclaim their Lord as a Person they themselves have come to know and not as an abstract intellectual concept. Nashotah's aim has always been to help her sons become ready to serve as dedicated, prayerful, and loyal priests of the Anglican Communion.

● *Newsweek*: Perhaps the worst upheavals [in the revolt against social activism] are occurring in the Episcopal Church, where conservatives and liberals have long been feuding over funds. "We were almost faced with a schism at our last General Convention in 1970," says Oscar Carr Jr., a layman who directs the Church's Office of Develop-

ment. The most contentious issue is the decision by Church leaders to pay some \$5 million in "reparations" to blacks and other minorities. "People railed at their money being given away," says Carr, "and the gulf widened between social activists and 'pietists' who want more Bible study." Since the 1970 Convention, 50 of the 92 Episcopal dioceses in the U. S. have failed to fulfill their quotas for contributions to the national Church. The resulting \$2 million deficit forced the Church to fire half its national staff. When officials polled the dioceses, they found that parishioners wanted the Church to give them more Christian education, more evangelism, and more programs for young people — "the Church's own, rather than the alienated sector alone".

● A letter in *The Episcopal Review* (Los Angeles): The decrease in attendance and almsgiving at our Church services can be laid directly in the laps of the ordained ministry. The Gospel of Jesus Christ is not being preached; the clergy seem to be delivering a message of humanitarianism and socialism (take care of the poor, etc.); and instead of teaching the doctrines and discipline of the Church, they tell us, "Do your own thing." The apparent abandonment of the Book of

Common Prayer has driven thousands away, and their money along with them. Parish priests who go back to the use of the Prayer Book find their attendance and almsgiving greatly increased. Someone has pointed out that "even our young people today yearn for the stability of the past, and deck themselves with nostalgic clothes and decorations".

● A Philadelphia layman: Key 73 is objectionable on every possible ground. It does not

simply involve certain instances of coercion; it is in its entirety a form of coercion, of pressure, which plainly contradicts the Gospel. Secondly, it is slick and easy, a numbers game, a calculus of converts, and as such it is a travesty of the faith. It enables its adherents to escape from the hard matter of real witness into the cozy self-congratulation of a crusade. As such it sins not only against those "confronted," but also against its own. A dragnet for Christ



is a sick and evil idea. The national leaders of the Church were wise not to participate in the crusade, and Episcopalians everywhere should be encouraged to declare their solidarity not with the hunters, but with the hunted.

● A priest in the West Indies: In common with the rest of the Anglican Communion these days, we are being told to "experiment" with new liturgies. Most of the priests and people here are quite satisfied with what we have. (In that respect, I think that we can learn a lesson from our sister Church in the U.S.A.) Each Sunday at this time of the year, we have an average of twenty tourists from Canada and the States and most of our visitors (many not Anglican) say how they enjoy the beauty of the Book of Common Prayer. Some have become Anglicans as result of worshipping with us year by year, and some tell amazing tales of the confusion in their home parishes that comes with experimental Trial Services.

● The syndicated columnist, Lester Kinsolving: Seven of the nation's more liberal theological schools (Harvard, Yale [the Church's own Berkeley Divinity School has become a part of Yale], Notre Dame, Chicago, Union Seminary in Manhattan, and the Graduate Theological

Union in Berkeley, California [where our own Church Divinity School of the Pacific is located], have joined in a campaign to raise \$42 million "to formulate plans and programs for meeting 'a crisis in values' ". *Christianity Today* asked, "What were those schools doing when the crisis in values was developing? . . . They had the chance to provide proper spiritual leadership for the country with their numerous influential graduates, and they blew it". The same magazine [it has some of the best religious editorials TAD has ever seen] pointed out that the dean of one school considers "Buddhism to be as valid as Christianity", that the president of another one has "publicly affirmed his lack of belief in anything beyond the grave."

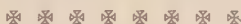
(When you next think about sending a million dollars or just one to any of the Church's seminaries, make sure that your money is going to a place where the faith is truly believed, truly taught, and truly practiced. —Ed.)

● A priest who survived the arrogance of the storm named Agnes, an affliction of shingles, the pain of plastic surgery (removal of a cancer) and its accompanying skin grafting from the cheek, the nuisance of skin allergies, a strict diet, gall



stones, weeks of no showers, no face washing, and no shaving: "My numerous ailments do not plague and pain me so much as (1) the thought of the ordination [to the priesthood] of women, (2) starry-eyed priests who are gung-ho on -isms, -ologies, fads, and fancies, and substitute them for the Gospel of our Lord Jesus Christ which they pledged themselves to teach and practice when they were ordained, and (3) the "Jolly Green Giant" which is such a sore trial for more than a majority of all the "congregations of Christ's flock", but which the vociferous minority of radicals are determined to substitute for the Book of Common Prayer. God save the Church!"

● A Churchwoman: I sometimes wonder if the priests whom we are producing are "serving God" as a means to a social end, and if they understand why the younger people have become disenchanted. Like children, when they throw tantrums to see just how far they can go, the young are trying to see just how much they can shake the foundation of faith by all the caterwauling they try to inject into our Church services and by lousing up the English in the Prayer Book. Why should the Church lower itself to the gutter instead of trying to bring the gutter to a higher level? Our "with-it" bishops are indeed poor shepherds for their brainless and



*An exact hand over all our passions and a diligent eye to extravagant actions tend much to our welfare, repose, and honour. Loose and impertinent laughter, excessive cost in apparel, a lascivious wandering of the eyes, an ungoverned boldness which turns into impudence, an extremity of fear which degenerates into baseness, a morose and sour disposition, anxiety and needless care, immodest and violent striving after things we too eagerly desire, inordinate love, too keen and bitter resentments, fierce and raging anger, a blockish stupidity, too much sloth and too much activity, too much talk and too much silence — all these are diligently to be ordered and avoided. For upon the right temperament of these we are made acceptable and amiable; and being so, are full of authority, and can do, within the compass of virtue and reason, all that we desire for our own good or the benefit of others. —Thomas Traherne*

confused priests. Besides, how can they teach something they themselves don't know? There are many degrees of ignorance and none of us is exempt; it is beyond human ability to know a great deal about everything, and each of us must be content to occupy his own special niche to the best of his ability — but surely a bishop, by the very nature of his office, ought to know how to teach and practice the faith that has been handed down to us.

● The retired Bishop of Chicago: One of the bishop's most important jobs is to select men to be ordained to the priesthood — the ones who will teach the faith of the Church; he must guarantee their orthodoxy to the congregations who call them; he must vouch that they are educated and equipped to teach the faith.

● A parish bulletin: The subtitle to the Prayer Book Order of Confirmation is the "Laying on of Hands upon Those that are Baptized, and come to Years of Discretion". The sacrament is administered by the laying on of the Bishop's hands and

invoking a blessing of the Holy Spirit upon the confirmand, in preparation for which the candidate attends instruction classes and memorizes certain essentials of the Faith. One of the great joys of the priesthood is to baptize an infant, and then over the years carefully to instruct the child in the Catholic religion, as received and practiced by the Churches of the Anglican Communion. The process cannot be rushed: the children must wait until they are ready for confirmation and communion; there are no short cuts, no easy ways, no waving of a magic wand. The proper order is baptism, instruction, confirmation, and communion.

● A Gallup Survey (*via* "The Philanthropic Digest"): About half of the Americans polled feel that giving to philanthropic causes is more important today than in the past. Three-fourths of those interviewed believe that income tax deductions for charitable and educational purposes should be increased or left as is; nearly two-thirds look favorably upon philanthropic foundations.

## TRY THIS

If you think it is hard to sit through a sermon, try preaching through one.

If you think the pew is too hot, try the pulpit,

If you think the singing is poor, try directing it yourself.

If you think the teaching is not plain enough, try explaining the lesson yourself.

You will be amazed at what you discover.

—A parish priest

## FIRST CALL

AS YOUR parish priest I stand ready always to help you in times of illness, bereavement, or any crisis: it is an important part of my pastoral ministry and I want to be with you when you need me. I cannot, however, do so unless I know that I am needed. In my rounds I am acquainted first hand with the needs of some, but others I can't know about unless somebody tells me. Please, therefore, call me any time either at the office or at home — whenever you need me. I know that at most hospitals, entering patients are asked for a religious preference, but that does not mean that the hospital will tell me that you are there. Please call me yourself (most hospitals now have patient phones) or have

somebody else call me. One of my desires is to improve my pastoral ministry, but I can not do it without your co-operation. When you need me, or want me, please call me.—A parish bulletin



## I WONDER

WHEN I came to this place, I had not been used to daily Morning and Evening Prayer or a daily celebration of the Holy Communion: since it had long been the custom here, I fell in with it, and now that I've been following it for some years, I wonder how I did without it — and, perish the thought, how so many of our parish priests (and bishops) do without it? When you love somebody, you have to say so — you just do; when you



— *The Episcopal Church Day*



love God (I trust that I am loving Him more each day), you have to say so, and the Church has provided an opportunity for that in the daily Prayer Book offices and Eucharist. One thing, however, has impressed me (rightly or wrongly) as much as anything else: the ideas that come to me when I am in chapel. I don't go there "seeking answers", yet "out of a clear sky" comes a killer-diller idea; it happens often, and I am now wondering how anybody can possibly succeed in any worthwhile venture without participating in Morning and Evening Prayer, and the Eucharist — daily.—A letter



## HARVEST

AS YOU read the Gospels, you find that Jesus speaks many times about man and his possessions, and that underlying all His teachings about "things", there are two great principles. The first is that all things come from God and belong to God: there is nothing in this world of which a man can say, with finality, "this is mine". Of all things we must say, "This is God's and I must use it as God would have me use it." The second great principle is that people are always

more important than things. If possessions have to be acquired and wealth accumulated at the expense of treating people as things, then the accumulation of such possessions is wrong. In this country, in this city, in our own day we are reaping the harvest sown by men who have treated people as things.—A Detroit (Michigan) priest



## RETURN TO IRRELEVANCY

IDEALLY, and at its best, the the Church should not be relevant. It should be the guardian of priorities and values and the sustainer of the spiritual energy of a nation. The purpose of the Church is . . . to prod, to stimulate, to challenge, to be a catalyst and mutative factor within the community and nation . . . . The Church today is often barely distinguishable from Rotary, Sertoma, Kiwanis, Model Cities, Lions, the NAACP, the AMA, ADA, and almost indistinguishable from an average business corporation or political machine. If that is what it means to be "relevant", then let us, in God's name, return to irrelevancy.—A letter in *The National Observer*

## WE RECOMMEND

◆ To parish priests: Sending \$5.95 to Parrigin and Shaw, 1100 Hitt Street, Columbia, Missouri 65201, and asking for the cassette, "Selecting Wedding Music". On one side of the tape, Mr. C. Van Shaw, who ministers to the Presbyterians on the several local campuses, admirably introduces the 27 proper selections (with samples), and on the other side Perry G. Parrigin, Associate Professor of Music at the University of Missouri and currently organist of our Calvary Church there, plays the selections all the way through. You can tell your people who are about to be married, "Here's the music that you can have at your wedding, take it home, listen to it, and make your choice!" Purcell, Bach, Handel, Widor, and so on, are all arranged for preludes, processionals, and hymns. You can't go wrong.

◆ To anybody whose "lady of the house" is growing a bit balky about having to "spend so much time in the kitchen": A fascinating book by Molly Harrison, *The Kitchen in History*, published (at \$7.95) by Charles Scribner's Sons, 597

Fifth Avenue, New York City 10017. Eating is something that everybody has to do, and that means that somebody has to do the cooking. When people moved inside and built houses and castles, the venerable fireplace was the center of all cooking. In 1780, however, after a visiting Bavarian count complained long and loud to Englishmen about the loss of heat and waste of fuel, one Thomas Robinson came up with the first kitchen range — a cast-iron oven on one side and a water-boiler on the other, and then in 1802 an Exeter iron-founder, George Bodley, patented a closed-top cooking stove, the prototype of all later kitchen ranges. Mrs. Harrison, an English woman, traces with drawings and photographs the history of most of the utensils of the kitchen and shows their importance. Kitchens, inside and out, have had far more bearing on our lives than, say, the parlor, or the bedroom, or even the barn. Only in recent times has the kitchen changed, but it is still the working center of the home, for basic processes remain the same. Read and enjoy the book first

yourself, and then present it to your lady: after seeing what her predecessor had to put up with, her own housekeeping chores will seem less irksome — and you'll appreciate her meals all the more.

◆ *In Time — With Jesus*, by the Very Rev'd Donald J. Parsons; published at \$2.50 by the Parish Press, POB 347, Fond du Lac, Wisconsin 54935. In 84 pages of rather tight type, the Dean of Nashotah House and future Bishop of Quincy has provided sane and sensible directions to those good people who like to know and serve their Master better — and happier. Our religion is basically one of joy, as well as reason, and Dean Parsons shows why and how. Order the book now and have its seventeen chapters ready for next Lent — or any season.

◆ To anybody who wants to help a good cause: Send some money to the Episcopal Guild for the Blind, 157 Montague Street, Brooklyn, New York 11201: the Guild was recently robbed of much of its tape recording equipment — a great loss indeed.

◆ Anybody who grows flowers especially for the altar: A new peony, patented (2328) by the Wayside Gardens, Mentor, Ohio 44060, and selling for \$4.50. Named *Isani Gidui*, it is

“anemone-flowered” and in many ways resembles a large poppy. Hillspeak was blessed with some with yellow centers, white petals, and about seven inches across the blossom. Magnificent!

◆ Always giving *The Anglican Digest* your new address before or about when you move. We all know that the postal service has deteriorated, despite a few instances of improvement. People are moving all the time, however, and almost any post office has difficulty keeping up with that part of its work. In 1972 TAD had 35,000 address changes. The sooner TAD hears about your address change, the better. By the way, TAD does not rent or sell its mailing list; a right good hex on periodicals that do.

◆ Keeping a pretty good inventory of your books; in case of damage by fire or other causes, the insurance people will probably require a listing by title and cost. Could you provide such a list out of your head? Think about it.

◆ To any group doing parish house cooking: *Memorable Meals*, published at \$3.50 by Trinity Guild, West State and Church Street, Jacksonville, Illinois 62650. The product of many years of careful planning and testing, the 120 pages of big type give directions, com-



plete with decorations and helpful hints, for twenty different meals serving eight people upwards. Even if you don't help out with parish hall cooking, you will profit by having a copy for your own parties.

♦ To anybody planning to give or leave money to a seminary where priests will be assured of learning the faith and practice of the Church, and one which will not be gobbled up by the plan of the General Convention's newly created Board for Theological Education to combine (and possibly control) the Church's education of her priests: the Episcopal Theological Seminary in Kentucky,

544 Sayre Avenue, Lexington 40508. First founded in 1832, it was a victim of the Civil War, but when the Bishop of Lexington (William Robert Moody, now retired but still Rector of the Seminary) could not get men to help out in the hills of Kentucky, he got the Seminary going again. Now in the 22nd year of its new life, it has 150 graduates scattered all over the nation who are well prepared to do the Lord's work wherever they are sent. Moreover, it operates only on contributions of friends — and is in the black.

♦ To anybody who missed *The Way of a Pilgrim* when it was a selection of the Episcopal

*Let us this day\* praise God for the exceptional endowments of*

## JOHN MASON NEALE

*early nineteenth century priest, historian, and liturgist;  
translator and author of hymns; founder of the Sisterhood  
of Saint Margaret; holy man and worthy.*

O GRACIOUS God, who didst enable thy servant John Mason Neale to enrich the life and worship of thy Church; Raise up, we beseech thee, more priests and scholars of similar concern and devotion, that we may continue to know and enjoy the Catholic faith of our fathers, all to the salvation of souls and the glory of thy holy Name; through Jesus Christ our Lord. *Amen*

*\*Because John Mason Neale died on the Feast of the Transfiguration (1866), the day of his commemoration in the Proposed Calendar has been transferred to 7 August.*

Book Club twelve years ago: Sending \$1.95 to Seabury Press, 815 Second Avenue, New York City 10017, and asking for a paperback copy.

◆ If you're in the market for a set of six church bells that would have been rung had Napoleon crossed the English Channel in the early 1800's, and again had Hitler invaded England in 1940, write to Mr. Desmond Hall, Little Orchard, London Road, Great Chesterfield, Saffron Walden, Essex, England. The bells, which belong to the local village church (it is in need of restoration), date from 1796, are sound and of good tonal quality, and new today would cost about \$25,000. Great Chesterford was a Roman fort before A.D. 1, and the present church structure has been in existence since the 13th century, so a little history would accompany the bells. (By the way, Mr. Hall is the Printer to SPCK).

◆ A blessing upon the people who type stencils for, mimeograph, fold, address, and mail, week after week, the Sunday parish bulletin, and a double one on the good folk who see that *The Anglican Digest* gets a copy.

◆ As sincerely as possible: Following the calendar (see p. 57) of anniversary consecrations by (1) praying for your bishop,

and (2) sending him a post card that you have done so — and wish him and his jurisdiction well: he'll appreciate your thoughtfulness and concern.

◆ "Some Thoughts on the Ordination of Women", a twelve-page leaflet by the Rev'd John Paul Boyer, 145 West 46th St., New York City 10036. It is one of the best essays that we've seen on the subject — well thought out and easy to read; not argumentative and not shrill; some thoughtful bishops have sent copies to their priests. You can get 100 copies for \$6.00, fewer for 10 cents each; if you order, say, one copy, it would be a nice gesture to send along a quarter. Why not order several copies and see that they are put in the hands of your priest(s), bishop(s), and deputies to the General Convention; if they are going to vote on the matter, they should know something about it. (See below.)

◆ Arranging with Trinity Press, 708 Bethlehem Pike, Ambler, in the Diocese of Pennsylvania (19002), to send a copy of *Priest and Priestess*, by the Rev'd George William Rutler, to your diocese's deputies to the forthcoming General Convention. Do so right away, for it contains in easy-to-read type and form the essential elements of a matter (female priests) that is lately vexing the Church;

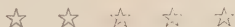
the deputies will need to know all they can to make reason obtain in what promises to be an emotionally saturated meeting. The 100-page paperback costs only \$1.95.

◆ An introductory subscription to *The Living Church* (\$2.50 for 22 weekly issues — only eleven cents a copy; at the annual rate of \$12.95, a copy comes to 25c), and so be informed about the life, thought, and doings of the Church. With all the matters that will surely be brought up at the forthcoming General Convention, nobody can afford to be without TLC. Address: 407 East Michigan Street, Milwaukee, Wisconsin 53202.

◆ To any priest in charge of a congregation: Writing to The Teal Curriculum, POB 348, Granby, Colorado 80446, and asking for a copy of the 1973 catalogue of the "only complete curriculum which teaches all of the apostolic faith of the Church to children and adults". You'll be all ready for the

autumn and, moreover, you can't go wrong with the Teal series; it is widely used, inexpensive, and unsubsidized. It wouldn't hurt to tuck in a dollar bill with your request; after all, the 8½ x 11 catalogue has nearly eighty pages, and the whole project is, as it should be, to serve the Church.

◆ Writing to the Society for the Preservation of the Book of Common Prayer (SPBCP, POB 12206, Nashville, Tennessee 37212) and asking for, say, ten copies of the very attractive folder, "Letters to Clergy 1973, Number Three." You'll find that the leaflet, (which was written by a vestryman and a university professor, expresses your sentiments remarkably well. You'll want to write across the front of it, "This is exactly the way I feel", and mail it to your bishop(s), parish priest(s), and your diocese's deputies to the General Convention. Send along a generous contribution to the SPBCP's worthy cause.



*I die in the holy catholic and apostolic faith, professed by the whole Church before the division of East and West; more particularly I die in the communion of the Church of England, as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the Cross.*—The Last Will and Testament of Thomas Ken (1637-1711), Bishop of Bath and Wells



## J. B. PHILLIPS



ALL ENGLISH speaking Christians will be pleased to know that J. B. Phillips, a priest of the Church of England, has prepared "a new translation" of *The New Testament in Modern English*. (It is published in the United States by The Macmillan Company, 866 Third Avenue, New York City 10022, in hardback for \$5.95 and in paper for \$2.95.)

It will be happily remembered that John Bertram Phillips pleased us all with his translation of the Epistles under the title *Letters to Young Churches*, and later did the same with *The Gospels in Modern English* (1952), *The Young Church in Action* (1955), and *The Book of Revelation* (1957). When, in 1941, he began his work on the New Testament, he wanted to get across to his Youth Club and members of his much-bombed parish the "vitality and radiant faith as well as the courage of the early Church." That is more or less his present purpose, but time and circumstances have allowed him to go

over the New Testament again and offer "a wholly new book", by conforming his translation more exactly to best Greek texts, but still keeping the English current. (He found, by the way, that "only a few alterations were necessary", which showed him that "the ordinary English . . . changes far more slowly than [he] had imagined.")

Although appreciating the term "interpretation", J. B. Phillips says in his Introduction, "As I see it, the translator's function is to understand as fully and deeply as possible what the New Testament writers had to say and then, after a process of what might be called reflective digestion, to write it down in the language of the people today." That is to say, a translator has to know both languages well — and he does. It is a pleasure both to read and hear the Phillips translation, *The New Testament in Modern English*.

Following are portions from St. Paul's letter to "Titus, my true son in our common faith."

## PHILLIPS VERSION

I left you in Crete to set right matters which needed attention, and told you to appoint elders in every city according to my direction. They were to be men of unquestioned integrity with only one wife, and with children brought up as Christians and not likely to be accused of loose living or law-breaking. To exercise spiritual oversight a man must be of unimpeachable virtue, for he is God's agent in the affairs of his household. He must not be aggressive or hot-tempered or overfond of wine; nor must he be violent or greedy for financial gain. On the contrary, he must be hospitable, a genuine lover of what is good, a man who is discreet, fair-minded, holy and self-controlled: a man who takes his stand on the true faith, so that he can, by sound teaching both stimulate faith and confute opposition.

For there are many, especially among the Jews, who will not recognize authority, who talk nonsense and yet in so doing have managed to deceive men's minds. They must be silenced, for they upset the faith of whole households, teaching what they have no business to teach for the sake of what they can get . . . Don't hesitate therefore to reprimand them sharply, for you want them to be sound and

## AUTHORIZED VERSION

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, nor given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding



fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole

healthy Christians, with a proper contempt for Jewish fairy tales and orders issued by men who have forsaken the path of truth. Everything is clean to those who have clean minds. But nothing is wholesome to those who are themselves corrupt and who have no faith in God — their very minds and consciences are diseased. They profess to know God, but their behaviour contradicts their profession. They are vile and disobedient and when it comes to doing any real good they are palpable frauds.

houses, teaching things which they ought not, for filthy lucre's sake . . . . Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables and commandments of men, that turn from the truth. Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

## IMPROVEMENT

**T**OMORROW marks six months since I broke my back in a fall. I am so grateful for the love and prayers of all those who looked after me throughout that time! I have made a great deal of progress, and when the ice goes away I shall be able to go outside and try my newly gained strength: each day is better. Although I shall be left with a problem, I'll just have to live with it. My time hasn't been lost. I learned so many new things, read many books, and did so many things with my bedside telephone. Our priest has visited me each week, and by bringing me the Sacra-

ment [of Holy Communion] gave me strength. Life as a shut-in isn't so bad if one uses the time constructively. My husband and I have had hours to talk; we have planned next summer's fishing trip and renewed our tackle. Most of all, I think that maybe I'm a bit better Christian: I have learned patience from those who so lovingly lifted me about; I have learned to accept what I could not change; and I have felt the physical presence of my Lord in the deep dark of the night when pain would not let me sleep. I have so very much for which to be grateful.—A letter





## CREAM OF THE CROP

SOME years ago, one of Hill-speak's distinguished visitor's, Elizabeth Kent Gay, was talking about the Church, past selections of the Episcopal Book Club, and what might be in the offing. When the hope was expressed that the EBC would like to have a book which we had been calling for years a "Sayers Sampler" — Church-serving excerpts from the writings of the great Dorothy L. Sayers, but could find nobody capable of doing the job. Mrs. Gay suggested that her sister might be persuaded to handle it. A phone call to Columbia, South Carolina, did the trick, and now, after long sessions of reading and marking everything that Miss Sayers ever wrote for publication, that sister, Rosamond Kent Sprague, has given us the hoped-for book, *A Matter of Eternity*.

The editor is the daughter of Ira Rich Kent, of Calais, Vermont, for many years managing editor of Houghton Mifflin Company, and his widow, the late Louise Andrews Kent, au-

thor of many children's stories and books, including *Mrs. Appleyard's Year* and *Mrs. Appleyard and I*. Rosamond Kent grew up with books, went to Bryn Mawr (M.A., 1948; Ph.D., 1953), taught at Tulane University, the University of Pennsylvania, Haverford College, and England's University of Birmingham; she is presently Professor of Philosophy and Greek at the University of South Carolina, and has written three books on subjects in her academic field. While doing her undergraduate work she met, and later married, the internationally known Shakespeare scholar (stage history), Arthur Colby Sprague, now Professor Emeritus of Bryn Mawr College, the son of a Massachusetts priest and college president. The Spragues often spend their summers in England; they attend St. George's Church, Bloomsbury, in which neighborhood Miss Sayers herself used to live. Mrs. Sprague met Miss Sayers at a performance of *Hedda Gabler* and was

invited to join her at an after-theatre supper; later she attended one of Miss Sayers' lectures. During a recent trip Mrs. Sprague was able to tie up the loose ends of *A Matter of Eternity*.

Mrs. Sprague is a member of the Church of the Good Shepherd, Columbia, in the Diocese of Upper South Carolina, and has visited Hillspeak

Not a great deal is known, at least at Hillspeak, about the personal life of Dorothy L. Sayers, but we can report that she was born in 1893, took an Oxford degree in 1915 (medieval literature), worked for an advertising agency in London, and married a war correspondent, Captain Atherton Fleming, in 1926. She started writing detective stories simply to make money, but when World War II came along, she went in for other forms of writing and for lecturing. She died 18 December 1957. Her surname came, of course, from her priest-father Henry, and the L., which she always insisted on using, came from her mother's name, Helen Mary Leigh.

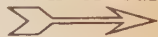
Four years ago the publishers of *A Matter of Eternity* put out a selection of Miss Sayers' essays called *Christian Letters to a Post-Christian World*, under the editorship of Roderick Jellema, Associate Professor of

English (poetry and literature) at the University of Maryland (Wm. B. Eerdmans Publishing Co., 255 Jefferson Avenue, S. E., Grand Rapids, Michigan 49502; \$6.95 hardbound, \$3.95 in paperback). In the introduction, Dr. Jellema says that "in any airport lobby full of reasonably intelligent people, most [of them] would know her as a superb writer of detective novels ... The college crowd would know her as the translator of the Penguin edition of Dante's *Divine Comedy* [and *The Song of Roland*, which she did not live to finish]. The clergyman would know her as a . . . theologian and Christian apologist, in the manner of G. K. Chesterton and C. S. Lewis, who bearded the bishops and parsons in their own narthexes and then proceeded to make their inheritance of divine mysteries more exciting than detective thrillers — a hair-raising adventure which gives human life creativeness and an edge. If there is a literary historian in the house, he would know her two books of Dante papers and her studies of the Middle Ages and the Renaissance. An anecdotist might recall that she liked saints, humorous letters to the *Times*, aesthetics, and [hold your hat!] motorcycling . . . Almost any Englishman would know her as an audacious au-

thor of a radio dramatization of the life of Christ. *The Man Born to be King.*"

Dr. Jellema goes on to say that the "gay and witty gadfly of a woman was human like the rest of us. Her physical appearance is probably quite irrelevant — but it has been caught so memorably by [our fellow Anglican] Mary Ellen Chase that I feel obliged to quote. Dorothy L. Sayers was, Miss Chase tells us, 'large, raw-boned, and awkward. She seemingly had no neck at all. Her head appeared

to be closely joined to the regions directly below her shoulder blades in back and her collarbone in front. She had a florid complexion, very blue, nearsighted eyes, and wore eyeglasses which quivered. Her thinning hair rarely showed evidence of care or forethought in its total lack of arrangement.' She was, as Miss Chase attests, a great conversationalist, an astounding and interesting person. She was also . . . one of the most beautiful women of our century."



## WITHOUT NOTHING

**L**ORD, what is man that thou art mindful of him or the son of man that thou visitest him?

What hath man deserved that thou shouldest grant him thy favor?

O Lord, what cause have I to complain if thou forsake me — or if thou do not that which I desire, what can I justly say against it?

Surely this I may truly think and say: Lord, I am nothing, I can do ever tend to nothing.

And unless thou help me and inwardly instruct me, I must become altogether lukewarm and careless.

But thou, O Lord, art always the same and endurest forever; always good, just, and holy; doing all things well, justly, and holily, and disposing all things with wisdom.

But I, that am more ready to go backward than forward, do not ever continue in one estate, for changes sevenfold pass over me.

Yet is it soon better with me when it so pleaseth thee and when thou vouchsafest to stretch forth thy helping hand: for thou alone canst help me without human aid, and canst so strengthen me that my countenance shall be no more changed, but my heart shall be turned to thee alone and be at rest.—Thomas à Kempis



# JOIN THE EBC AND GET THE BEST BOOKS

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- ☐ I am enclosing \$14.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) will tell the Club to cancel my membership.
- ☐ Bill me for each season's book when it is mailed.
- ☐ Begin my membership by sending me the 1973 spring selection, *A Matter of Eternity*.

By paying for four seasons in advance, the book will cost me, as a member, only \$3.50; otherwise the selection will be billed to me at \$3.90 or 60 cents less than the regular retail price.

If I should not wish to keep the spring selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

My Name

Mailing Address

City, State, & Zip

Parish

8M14-73-II CLIP, FILL OUT, AND MAIL TO: THE EPISCOPAL BOOK CLUB, HILLSPEAK, EUREKA SPRINGS, ARKANSAS 72632

With all her personal peculiarities (we all have them), she was a most faithful talent-using servant of God and His Church — one of the best of this century. She was an orthodox theologian, clear thinker, and intelligible writer, and her readers have never had to stop and wonder what she was trying to say: they know because she knew. She was indeed a Christian apologist (teacher of the Faith), and we can all thank God for her and her great gifts.

As with everything that she wrote, *A Matter of Eternity* speaks for itself, and for her, and for the Faith. God rest her soul, and give us more faithful thinkers, theologians, and writers just like her. — "Embertidings" [Note: *A Matter of Eternity* is being published in England by A. R. Mowbray & Co., Oxford.]

3

## CAT TAG

A cat appeared at Trinity Cathedral Church, Sacramento (Diocese of Northern California), and stuck around for several days. It had long white fur, was fat, and had obviously been well treated. Around its neck was a chain to which was attached a medal that read, I AM AN EPISCOPALIAN. — *The Missionary* (Northern California)



## HILLSPEAKING

IN MARCH we suffered a great loss to retirement, our Deaconess, as we affectionately and properly called Margaret Jackson, who came out from the Church Center five years ago and who, because of her knowledge of the Church, her training and wide experience, contributed immeasurably to our daily life and work, and whose exceptional astuteness kept us from making (in "Embertainings" and TAD and letters) more errors than might normally be found. It is not easy, for any reason, to lose a Margaret Jackson.

At the end of May we added to our staff a second and greatly needed priest, whose special interests, talents, and literary experience will be a blessing in many ways, not the least of which is the regaining of a normal schedule for *The Anglican Digest* and, more importantly, the expansion of our work for the Church, and, who

knows, maybe a vacation of some sort (it would be the first) for the "Assistant Janitor", or at least an opportunity for him to answer some of his mail and perhaps clean off his desk.

As many visitors already know, we have been joined by Mr. and Mrs. Jack Baker, formerly of Wichita, Kansas, where Mr. Baker was in the insurance business. They have built an attractive house about 460 man-size steps from the Big Barn (chapel, offices, and workrooms), and contribute greatly of their skills and courtesies. (Only when it was too late to correct the drawing of the Baker House, above, it was discovered that the artist had left off approximately one whole room.)

Under the capable direction of a retired Marine captain, Walter Swindells, and his wife (they moved to Eureka Springs

from Riverside, California), Operation Pass Along (the Anglican Book Depot) continues to shape up, and plans are being made to make it more effective. We have received about 4,000 books (in one way or another, all about the Church), and as soon as we have more shelves (a constant problem) and do a little rearranging of our already limited office space, that operation will really get going.

We must someday soon add an expandable wing to the Big Barn that would house our own and growing library (as well as the Book Depot) and find a librarian to go along with it; and also soon, we must give serious thought to managing for a temporary chapel and reception room atop the record room that was added three years ago — but more about those matters at another time.

As with many other countrymen, we had nothing but rain, rain, and more rain and always gloomy skies (the original part of Hillspeak used to be called the Silver Cloud Ranch), and our 30,000-acre Beaver Lake was filled to overflowing (our community boat dock looked like an island), but being in the

mountains we were spared the devastation that afflicted so many people and flooded so much land in the Middle West. The freeze got our peaches and the redbud, but every dogwood tree, always out for St. Mark's Day (our patron saint and the day of our move to Hillspeak in 1960), not only blossomed fully but some put on a pink cast which is rare for the wild variety. Grass and weeds and early flowers did their best too, and when the sun finally broke through and stayed, and brought some long-absent dust with it, we had the greenest, grandest, and loveliest spring ever.

Summer tourists are reminded that Prayer Book services are said daily in St. Mark's Chapel, Hillspeak: Morning Prayer, 6:40; Holy Communion, 7:00; and Evening Prayer, 5:30. Tours of the Morningside portion are available from 9:00 to 12 noon, and from 1:00 to 5:00 p.m. On Sundays we are closed from noon until 2:00 p.m. The area abounds with motels and campsites, and there are many recreational spots on nearby Beaver Lake — 30,000 acres of water and 450 miles of shoreline.—“Embertydings”



If you pray “thy will be done,” who is there to do it but you?  
—Mother Eva Mary, C.T.



Because

*The Episcopal Book Club is rounding out, this  
quarter, its twentieth year, has distributed  
more than 600,000 "Books-of-the-Season", and  
has saved its members over \$250,000, and  
because with their help*

*The Anglican Digest has completed its fifteenth  
year, mailed over 6,000,000 quarterly copies  
to (now) 190,000 families, and because  
with their help also*

*Hillspeak, with its 3,100 acres, big barn,  
eight residences, and other buildings (all  
paid for except \$12,000), has become a  
functioning reality, and, it may be added,*

*Entirely without assistance, financial or  
otherwise, from any arm, agency, or diocese  
of the Church,*

WE THANK GOD



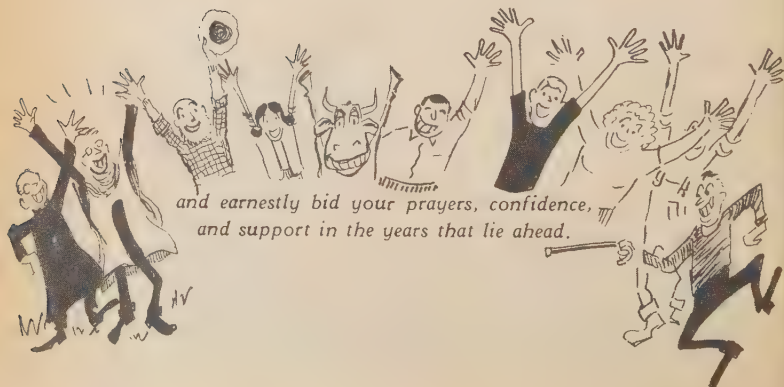
To all members (and friends) of the Church

*Who, in their exemplary desire to know more  
about their rich and sacred inheritance, have  
welcomed Episcopal Book Club selections, and*

*Who, by their increasing birthday dollars,  
have supported The Anglican Digest and sent  
the little magazine to their friends, and*

*Who have helped make it possible, either in  
person or by gifts, for Hillspeak to be of  
continuing service to our beloved Church,*

WE SALUTE YOU!



## DANGER

THE EPISCOPAL Church has espoused every conceivable new fad with very unhappy results, and fails to recognize that our Church has valid claims to the Apostolic Succession which will be lost if we ordain women to the priesthood . . . . The Anglican Communion will bring about its own destruction after all these hundreds of years spent in chasing each new butterfly as it emerges from the chrysalis of some theologian's mind. As a believer in the Catholic Faith and the sacerdotal priesthood of men only, I hope that our leaders will think long before they jettison the Divine Commission that we hold in common with the Orthodox Churches. —A Churchwoman's letter



## GRATITUDE

LAST month I had to relinquish from all earthly care my adorable little wife. She was a devoted wife and mother (two girls, and everybody loved her. She was loyal to her Church and friends, always gentle, warm-hearted, sweet, and patient — even through her surgery and last illness. I met her on a

little farm when she was 15 years old and I only 22 and had never had a date with anybody. We were married in the Cathedral Church. My whole mind is heartfelt gratitude to Almighty God for allowing us to be together for all those years of joy and sweetness.—A letter



## RULE

EVERY Christian man or woman should from time to time frame for himself or herself a Rule of Life in accord with the precepts of the Gospel and the faith and order of the Church wherein he may observe the following:

The regularity of his attendance at public worship and especially at the Holy Communion.

The practice of private prayer, Bible-reading, and self-discipline.

Bringing the teaching and example of Christ into his everyday life.

The boldness of his spoken witness to his faith in Christ.

His personal service to the Church and the community.

The offering of money according to his means for the support of the work of the Church at home and overseas. —*The Canadian Prayer Book*

# BEST MISSIONARY

FOR MEMBERS of Anglican Churches, and indeed for very many others, the Book of Common Prayer possesses profound and perennial appeal. They praise it, study it, and come back to it again and again, not because, as it is sometimes charged, they regard it almost with superstitious awe and "place it above the Bible," but because it commends itself to them as a rich treasury of devotion and actually aids them in their effort to find God and to worship Him as He deserves.

To those who know and love it, the Prayer Book is not only a precious heritage from the Christian ages, enshrining in terms of lovely human speech the best men have thought about God, freedom, and human destiny, but is also a practical manual of worship public and private and a well-tested guide to all who would know and serve God more truly. Be-

cause the Prayer Book is a practical volume which may be used, as well as a compendium of religious lore to be treasured and studied, it makes ever fresh appeal to generations of Churchmen as they come and go. Furthermore, the Prayer Book has never more than now been gratefully appreciated by Anglicans, or more widely known and used by others throughout the world. Thousands who serve in our armed forces carry it with them constantly, ministers of other Churches use it in their services, and in many homes outside the Anglican fold it is honored and valued. Indeed, so many become personally interested in the Anglican Church through the Prayer Book that one of our great bishops of the last generation was accustomed to call it "our best missionary."—The III Bishop of West Virginia (Robert E. L. Strider), 1943

## A PRAYER FOR EVERY DAY

DEFEND us, O Lord, with thy heavenly grace; that we may continue thine for ever; and daily increase in thy Holy Spirit more and more, until we come unto thy everlasting kingdom. Amen.

—Adapted from The Book of Common Prayer



# DEPARTMENTS

## CORRECTION CORNER

■ The article "Pastor" in the previous issue was credited to "the former Bishop of Quincy"; it should have been "the Bishop of Quincy", who at this writing is still the Right Rev'd Francis William Lickfield. The Diocese was making plans, for 5 May, to choose a priest to be consecrated his successor; Bishop Lickfield intends to retire to Yarmouth Port, Massachusetts, by 30 June.

■ John Keble (commemorated 29 March) was born not in 1972, but 1792. (A 74-year old TAD reader writes that her grandmother, who went to church three times every Sunday, rain or shine, lived in Hursley, where Keble was vicar, teacher, and everything else, and had his home for the remaining thirty years of his life; her mother was one of the last babies whom he baptized: "He was so shaky that my grandmother was afraid he'd drop my mother." The next time you are in Winchester to see the famous Cathedral Church of the Holy Trinity, St. Peter, St. Paul, and St. Swithun, swing down about five or six miles SW, and in All Saints' Churchyard, Hursley,

you'll find the grave of blessed John Keble, exemplary priest, pastor and poet.)

## NO KIDDING

■ Delegates to the World Council of Churches' conference in Bangkok on the meaning of "Salvation Today" heard conference planners call for "secular strivings for fuller human life", then turned aside a German effort to introduce a spiritual description of their goal, and wound up pledging their support to those who refuse to pay taxes, refuse to serve in armed forces, and are draft dodgers and deserters. (Note: In one way or another the Church's Executive Council allocates annually approximately \$500,000 for ecumenical projects, of which some \$140,000 goes to the World Council of Churches or its programs.)

■ If only one reader at every TAD address would send in his birthday dollar, there would be approximately \$100,000 that could be used for other enterprises of service to the Church.

## AMEN

■ At the day of judgment it does not matter how successful

a priest is in the terms of the world, or the numbers he has converted, but how faithful he was.—The Bishop of Chicago

■ If we had a converted Church, we wouldn't have had the problems we've had in the past few years.—A layman

■ It is my firm belief that our Church's support of secular programs must require that Christian teaching be a major purpose.—A layman

■ "As long as the Church has its discipline, it must be followed."—The Bishop of Nebraska

■ The bishops could do more than has been done lately to emphasize in every possible way the distinctiveness of the office and ministry of the priest, ordained for the salvation of mankind. There has been too much tendency to blur the clear distinction between the ordained and lay ministry. All bishops, clergymen and laity would do well to recover the true sense of the glory of the priest's distinctive function within the fellowship of the Church and the certainty of the unique power and authority conveyed by episcopal ordination.—Editorial in *The Church Times* [London]

■ If it is a Christian act to use your money to force corporations to take steps that left-

ist General Assemblies decide should be taken, then it most certainly is a Christian act to use your money to force the Church to comply with its Christian commitments.—*The Presbyterian Journal*

■ It is not whether we are conservative or liberal, but whether or not we are faithful.—A parish bulletin

#### FORTH AND BACK

■ In the Prayer Book rite of Holy Baptism we are asked to "renounce the devil and all his works." The proposed, and trial, rite puts the question, "Do you renounce evil in all its forms?" That hardly seems adequate, so the Church's Standing Liturgical Commission is now considering an order in which three questions are asked of the candidate and sponsors:

"Do you renounce spiritual powers of wickedness that rebel against God?"

"Do you renounce evil forces that exploit and destroy the creatures of God?"

"Do you renounce sinful desires that draw us from the love of God?" That seems to cover everything—*Diocese* (Central Florida)

*Not quite everything: what about the devil himself?*

■ It seems to be the intent of the Standing Liturgical Commission to recommend a new

Prayer Book containing both traditional and contemporary language, as for example, in the Eucharist, three rites resembling the current three Services for Trial Use.—A parish bulletin

*That may be the intent of the Commission, but what about the wishes of the people?*

■ Despite my admonitions in confirmation classes and hints in the weekly bulletin, we still have in our congregation a woman who always turns around to find out who has come in to take a pew behind her. I am often tempted to get one of the back-pewers to slip a false face into a pocket or purse and when the gawker is not looking slip it on.—A priest's letter

*Why not get several back-pewers to do the same — moulded in the likeness of the gawker? Priests and bishops are bringing in all sorts of carnival acts and properties these days; a few false faces before church might be in your case, more "relevant".*

#### HEART SAD

■ Today is the fiftieth anniversary of my confirmation, and during those years I gave an unusual amount of time, effort, eyesight, and money to learn about the Church and how to use my talents for it. Now, I rarely go to church (drives of 15 or 20 miles are

involved) and when I get there, I simply cannot participate in the Services for Trial Use. Surprisingly, nobody seems to care: neither priests nor members come to see me or even telephone. I am wondering now if after fifty years I should arrange to be buried without benefit of clergy. If parish priests have no concern for their people while living, why pretend to do so when we die!—A letter

■ The Bishop of New York has allowed a Manhattan church to become "the first Episcopal parish to hold regular Sunday services primarily for homosexuals and to perform 'holy unions' of gay couples."—*The National Observer*

■ When the name of — — was dropped from the nominating list, I had to conclude that the committee simply did not want, as our new bishop, a priest who in his parish ministry and in every respect, has been faithful.—A letter

■ Non-Christian trends have led England to a 55% rise in illegitimate births in the 1960s: one boy in twelve is born without a father who is prepared to accept legal responsibility, and seven out of ten teenage brides are already pregnant.—The former Director-General of that country's National Economic Development Council.

■ The nation's divorces and annulments now equal more than one-third of all marriages each year (1972: 2,196,000 marriages; 768,000 divorces), and 8.7 million children under eighteen live in fatherless homes. —Department of Health, Education, and Welfare.

■ To read the bulletin of a parish that lists a staff of five resident clergymen and nine laymen (not counting sextons), and find that during the week the Holy Communion was to be celebrated only twice and that Daily Morning and Evening Prayer were not to be said at all — and in another, with four priests on the staff, no celebration of the Holy Communion, no Daily Morning and Evening Prayer during the week, but two Yoga meetings.

■ In the Executive Council's "report to the clergy of the Episcopal Church from the General Convention Youth Program (GCYP), the 24 pages . . . outline in detail various projects that have been funded through GCYP. In the introduction to the report God is mentioned twice, and the 'Incarnate Lord' once . . . . Other realities central to Christianity — repentance, belief, conversion, faith, the Bible, the sacraments — are not mentioned at all. No surprise then that the name of Jesus Christ does not appear

even once in pages of information [which] the report considers vitally important to communicate to us."—A guest editorial in *The Living Church*.

#### FAMILY

■ To the clergy and staff, the Church School is a source of joy and despair. To the children it is a place of learning and love. To the parents it is a program ignored and neglected. It has no set income, a beggar's appearance, fluctuating attendance, and a joyful heart. To some parents it is a convenient place to drop the kids so that Mom and Dad may have peace and quiet to read the Sunday papers and recuperate from Saturday night. To other parents it is a shifting of the responsibility for the spiritual life of the child — a responsibility that was acquired the moment the child was born — to the shoulders of a faithful staff. Some parents feel it is a place to stick the kids until confirmation, which they apparently believe is some kind of vaccination. (Once confirmed, the child is safe from exposure and no longer needs to attend Church School). Finally, there are parents who have no need for Church School because their child is too shy, or afraid, or doesn't want to go. Those children never get a chance because their parents



have no idea what the Faith is all about.—A parish report

#### INDELIBLE CHARACTER

■ I am now in a spinal brace and take tablets to keep down the backaches, but I can drive my car, and go seven miles to be the celebrant at an early Eucharist on Sundays and give religious instruction twice a week at our school.—A retired bishop

#### IT WORKS

■ During 1972 the House of the Transfiguration, Bayard, in the Diocese of Nebraska, accommodated 3,367 guests for 21 retreats and many meetings, training sessions, and dinners. (Nebraska is about 700 miles long; the See City, Omaha, is at the extreme eastern end, and Bayard is not far from the Wyoming border in the west.)

#### GOOD QUESTION

■ Why cannot the churches teach the young people not only to pray, but what prayer is about?—A former U. S. Supreme Justice

■ Little done past week. I did pay the personal property taxes (I do not have hincim tax as have only little hincum), but have you seen the new form? (1) How much did you earn? (2) How much is left? (3) How come?—A Letter

■ Why are some folks working so hard to have female priests (and eventually bishops) in the Church? Why do they push for something that is bound to divide the Church and keep it from possible union of some kind with other branches of the historic Church, when by not pushing they would disappoint only a few females? Why work to split and spoil, when they could relax and heal?—A letter

■ Now, I know how members of the Latin Mass Society feel. When the Roman Catholics adopted the vernacular for their services, an elderly Roman Catholic Canon said to me, "It isn't that I don't like the vernacular, but I don't like the vernacular we've got."

When I asked him what he would have preferred, he said, "Well, what's wrong with the Prayer Book?"—Pennyfields, in *The Church Times*

■ If the present leadership of the Church had to go around to the several dioceses to learn (1) what is the mission of the Church, and (2) how to pay for it, what kind of leadership do we have — or not have?—A letter

■ Why do some priests and bishops work so hard to promote divisive projects (such as the Hong Kong idea to have female priests) when the Church needs the same energy,

time, and talents, to teach and practice the Faith, and, by the way, encourage others in the same?—A letter

#### TRANSLATION PLEASE

■ It is felt in many quarters that the canons on marriage must be revised to make them more pastorally oriented.—A parish bulletin

■ Life complexity posits an input overload that taxes inner serenity by demanding intellectual sufficiency too soon.—A parish bulletin

#### GOOD QUESTION

■ I am deeply concerned for the whole state of Christ's Church and particularly for that branch of the same whereof we are members. Is there an organized effort to slow down the headlong rush to make a clean break with the faith and practice of the historic Church? For a long time our higher officials have ignored our complaints and fears — they have heard but not heeded, so polite criticism is not enough. Where can we find leadership for the loyalists?—A parish priest

#### GOOD POINT

■ Let us pray that our diocesan deputies to the forthcoming General Convention, and our Bishop, in voting on any matter before the two Houses, will re-

member that the important issue is not what they themselves think or desire, but rather what the Church has always taught and believed everywhere. Pray that they do not let any bias, prejudice, or ignorance betray them or the sacred trust that we all have placed in them.—A parish bulletin

#### ANSWER

■ When a delegation of ministers from the North asked Abraham Lincoln if he believed that God was on their side in the war, he replied that the proper question was not whether God was on their side, but whether they were on God's side.—Editorial in *The Living Church*

#### FOR THE RECORD

■ After some questioning by several of its members, the Executive Council of the National Church recently gave \$34,000 to the Diocese of Idaho to meet a four-year operating deficit.

■ For thirty-two years and without a break, *Forward Day by Day* has appeared and been delivered (at first six issues, and now five, each year) throughout the Church. Editions have been published in Japanese, Chinese, Spanish, and Portuguese, as well as Braille. Over 70 million copies of the little daily reading manual have been

distributed since the first issue in 1935 (the rate is now more than two million a year). In addition Forward Movement, as the publishers are called, now distributes annually over two million copies of 220 other booklets and pamphlets.

■ The Diocese of Texas (formerly the see of the present Presiding Bishop) is planning to ask the Church to put the unpopular and often suspect General Convention Special and Youth Programs on a voluntary basis; it also withdrew and rescinded its earlier endorsement of the proposal to allow women to be ordained to the priesthood.

■ The Diocese of West Texas (See City: San Antonio) has overwhelmingly supported its Bishop in his House-of-Bishop's stand against priestesses and bishopesses in the Church.

■ Of the 491 members of the Lower House of the Japanese Parliament, twelve, or 2.4% are Christians, including two Anglicans and two Romans; Christians form only 1% of the total population.

#### WARNING

■ Will the time come when this nation "under God" is distinguishable from those that are aggressively atheistic only by our current greater material affluence? Christians should pre-

pare themselves spiritually for the thought that the American state no longer supports, in any meaningful sense, the laws of God, and that it may one day formally repudiate them and turn against those who seek to live by them.—*Christianity Today*

#### NO SURPRISE

■ Only four of the 168 congregations of the Diocese of Virginia (there are two other dioceses in the State) said that they wanted to continue using Services for Trial Use, commonly called the Green book.

#### GOOD & BAD

■ *The New York Times*: The General Theological Seminary, New York City, has a \$14-million endowment, a current deficit of \$175,000.

#### WOMEN'S LIBERATION

■ In the recent capping ceremonies of the Bishop Clarkson Memorial Hospital School of Nursing, Omaha, Nebraska, the seventy freshmen students (ages 17 to 37) included five males.

#### GOOD IDEA

■ Before the Diocese of Polynesia met in its recent Synod (Convention), it held a retreat for the delegates.

■ The grossly inequitable representation in the House of

Deputies of General Convention is a cause of great dissatisfaction, and the size of that body is now so large as to preclude its functioning as a truly deliberative assembly. For many years there has been talk of strengthening the role of the several Provinces. A polity based upon provincial jurisdictions having competence and authority has been of proven value in most of the national and regional Churches comprising the Anglican Communion. I believe that such a polity would be of great benefit to the Church in this country. —A layman

#### NUTS

■ A protestant minister has asked the Church of England to discard its creeds, and instead accept only the statement that "Jesus is Lord". He claims that such an abandonment would enable the Church to attract many outsiders and become much more politically active.

#### SILENCE IS GOLDEN

■ The drilling was done and the dentist was preparing the filling when I examined the recent excavation with the tip of my tongue. The cavity seemed enormous and I said so. The dentist chuckled and assured me that it was really rather small. "The tongue is a

great exaggerator" he said, "in more ways than one."—A parish bulletin

#### ALTAR ALTERED?

■ "The flowers will be placed on the altar in the glory of God by . . . If anyone wishes to help purchase the altar flowers for . . . ."—The same parish bulletin

#### COMFORTABLE WORDS

■ During the past year, I have lost my family, my home, my work, even my dog. I wish some of the people who claim that the Prayer Book isn't relevant would discover that when agony is total, the Prayer Book leads one to the Source of the comfort that makes survival possible.—A letter

#### SIGNS OF THE TIMES

■ Sunday our good rector made a complete ass of himself: drenched us with venom from the pulpit because the people in this parish can't stand the Green Book — lost his temper like a spoiled child. Another exhibition like that and most of his congregation will walk out in the midst of it — and probably take their pledges with them. —A letter

#### ALL IN THE FAMILY

■ The wife of Creighton R. Coleman (himself a lawyer and



circuit court judge) is now Michigan's first woman Justice of the State Supreme Court (the first such female in the nation?); both are members of St. Thomas' Parish, Battle Creek (Diocese of Western Michigan); their two daughters, both Doctors of Medicine, married men of like profession.

#### SUBSCRIPTION

■ Despite a dollar increase in price, *The National Lampoon's* recent subscription renewal letter draws a response that is 33% better than previous tries; apparently made up of pasted letters cut out of newspapers, it reads, IF YOU EVER WANT TO SEE THE LITTLE NATIONAL LAMPOON ALIVE AGAIN IN YOUR CRUM-MY MAILBOX, YOU KNOW WHAT YOU HAVE TO DO! YOU'VE BEEN WARNED. DON'T PLAY CUTE.—*The Wall Street Journal*

#### HUMAN TOUCH

■ Years ago parishes were taking up collections and sending them to Pension Fund. A form letter had been prepared and a typist hired to see that each contribution was acknowledged. One parish sent in a check and marked it "AM and PM Offertory". The typist in preparing the letter addressed it to "Messrs. A. M. and P. M.

Offertory" — and that was long before the days of women's lib and computers.—A letter

#### OBSERVATION

■ Our diocese would not be in such a sad mess if we had more good priests. It is my observation that the men who are still preaching the "old time religion" have their churches going great.—A West Coast Churchwoman

#### SABOTAGE?

■ We are planning a parish Communion at 6 P.M. Wednesday, followed by a covered dish supper. Plan not to attend.—A parish bulletin

#### NO HEARSAY

■ Many people are being told that fasting is no longer required of us, so let me refer you to the front of your Prayer Book, to page li headed "Tables and Rules" and to the section A TABLE OF FASTS, which is still the rule of the Church and is meant to be observed.—A cathedral parish bulletin

#### EVEN MORE DANGEROUS

■ Officials of the Consultation on Church Union (nine religious bodies who had hoped to unite under a single ecclesiastical roof, commonly called COCU) indicated that they have given up on a plan of union devised

over the past ten years. They now feel that union can be achieved only through voluntary co-operation between local congregations, not through negotiations among national Church leaders. "Local people have to do the uniting and pay for it anyhow," says one Churchman, so where do higher-ups get off telling them what to do and how to do it?"—*News-week*

#### WOMEN

■ "In voting against women as priests, you're not voting against women as women. "Instead, you're voting for the continuation of the Apostolic Church as it has come down to us through the centuries."—A Virginia layman

#### NO MOD

■ We were asked to meet after church one Sunday for coffee and a discussion of the merits of leaving the Green Book and going back to the Book of Common Prayer. During the confab somebody suggested that the following Sunday, when we were to place our votes in the alms basin, we be allowed to sing "Give me that old time religion".—A letter

#### HEART GLAD

■ We here at St. John's rejoice in our new rector and priest,

who has restored this very old and historic parish to a state of spiritual grace, dignity, and renewed vigor. (We had lost a great deal, and it will take some time to heal wounds and regain members.) We are so happy with him.—A letter

■ I would go to any length to broadcast the Apostolic Faith, particularly at a time when it is under attack within the Church as well as from without.—A parish priest

■ In 1972, the Diocese of Western North Carolina (constituted as the Diocese of Asheville in 1895; changed to present name in 1922) had more confirmations than any of the past seven years.

■ We [the Rector, Wardens and Vestrymen] want every family in our parish to receive *The Anglican Digest*; here is a check to cover 207 subscriptions—A priest's letter

■ At each of this year's many Lenten services the church was packed fifteen minutes ahead of time.—Note on the bulletin of a Canadian parish

■ Last Saturday the wardens and vestry, along with the parish clergy spent nearly the entire day in retreat.—A parish bulletin

■ Our postulants and candidates for Holy Orders are increasing in numbers each year.—*Church Newt* (Pittsburgh)

# A TOUCH OF HISTORY

*Being the introduction, by the Rev'd Morgan Dix, IX Rector (1862-1908) of Trinity Parish, New York City, to The Book of Common Prayer, 1549, Commonly Called The First Book of Edward VI, to which is added the Ordinal of 1549 and The Order of Holy Communion, 1548, published in 1881.*

THE FIRST Prayer Book of the Reformed Church of Christ in England . . . has been commended . . . as "the noblest monument of piety, of prudence, and of learning which the sixteenth century constructed...."

It was the result of study and long preparation, and essentially the work of English divines, such as would now be styled "Old Catholics": it is therefore a correct exposition of the principles of the English Reformation.

It came into use on Whitsunday June 9th, A.D. 1549, by authority of the Church in Convocation and the State in Parliament; and no other Prayer Book had that joint sanction till 112 years afterwards.

They who put it forth declared, officially, their belief that it agreed in all particulars with the most sincere and pure Christian religion taught in Holy Scripture, and with the usages of the Primitive Church, and that its compilers had been aided by the Holy Ghost.

In less than two years, another volume was substituted for it, by the authority of King and Parliament, with the assent of some of the Bishops and Clergy.

This Second Book of Edward VI; which was the First Book revised, defaced and generally maltreated, was put forth in the vain hope of conciliating certain radicals and ultra-reformers in England, whom nothing would have satisfied by the extirpation of the whole Catholic system, and certain foreigners, who, having rejected the Episcopate and the Catholic traditions, were founding new "churches" on an independent basis, and inaugurating presbyterian and congregational disciplines, with inordinate boasts of their value and purity.

They who, yielding to the violence of the radicals at home and the insolence of the reformers abroad, weakly consented to give up this Book, at the moment of surrender, that there was no sound objection to it, and

that those who wanted a change were a set of curious and mistaken men.

The new book never came into use, but fell, stillborn, into its tomb.

It was, however, made the Basis of a Prayer Book compiled on the accession of Queen Elizabeth, A.D. 1559; but some of its worst features were effaced, and many things that were in the First Book were restored.

In each subsequent revision, the tendency has been to return to the old standard; and, little by little, things have been recovered which, in 1552, were recklessly thrown away.

Let the reader bear these points in mind, and if he make each the subject of intelligent study, he will have acquired a knowledge of Liturgiology

worth having, and of great value to him as a preservative from the fallacies and prejudices of these days.

If it should be considered desirable to revise our American Book of Common Prayer, or deemed possible to improve it, revision ought to proceed on the lines drawn in this volume; any other revision would clearly be revolutionary. For us, real progress consists in drawing nearer to the ancient Catholic landmarks, not in departing still further from them: this, only, is the progress which Churchmen should desire to see. To be spiritually minded with the Ancient Fathers and Doctors of the Church, is life; to be carnally minded, with the restless rationalists and self-sufficient critics of the present century, is death. ❖ ❖ ❖ ❖ ❖

### A Prayer For All Who Worship Here

**N**O MAN entering a house ignores him who dwells there. This is the House of God and He is here. Pray then to Him who loves you and bids you welcome and awaits your greeting. Give thanks to those who in past ages built this place His glory and for those who, dying that we might live, have preserved for us our heritage. Praise God for His gifts of beauty in painting and music, architecture, and handicraft. Ask that we who now live may build the spiritual fabric of the nation in truth, beauty and goodness and that as we draw near to the one Father through Our Lord and Saviour Jesus Christ, we may draw nearer to one another in perfect brotherhood.—Saint Bartholomew's Church, London



THE COLLECT (for the Fourth Sunday after Trinity) was originally an eighth-century Latin prayer which dealt realistically with our need to learn how to handle prosperity without being corrupted by it. The compilers of the Prayer Book from 1549 on have, however, deleted the word *good* ("that we so pass through temporal good things"), so that the collect applies to times of adversity no less than of prosperity, thus depriving the prayer of its special quality as one of the few which recognize that prosperity, like power, can corrupt. The compilers also added the word *finally* ("That we finally lose not the things eternal"), and unnecessarily introduced a suggestion of rewards after this life which misses the true relation of eternal goods to temporal experience. The eternal always stands as a present reality over against the changes of time, not merely as its final end and consummation. In our enjoyment of temporal blessings we should not miss their eternal values and reference in our present life.—Taddled somewhat from *The American Prayer Book Commentary*, by Massey Shepherd (Oxford University Press, New York, 1950)

GAMBLING in itself is not evil, but its use in connection with fund-raising activities in the Church is unprofitable in the long run for the following reasons:

1. Gambling devices, to the extent that they are employed for any Church purposes, are a public proclamation that Church members are unwilling to support the Church by direct contributions.

2. To the extent that gambling devices are "successful", the obligations of Christian stewardship are undermined, Christian discipline in the soul is weakened, and Christian witness to the community is blurred.

3. The use of gambling devices by the Church makes it impossible for the Church to take a strong and clear stand in situations where gambling is notoriously associated with other evils.

As a quick-money device gambling has an obviously strong appeal from the standpoint of expedience, but from the standpoint of principle and the Church's basic purpose in terms of moral influence and character-formation, gambling is a mistaken means to the end.—The Bishop of Rhode Island

## OLD TRICKS

LIBERAL religion always has two things going: (1) a major social crusade of some sort — race, poverty, war, and (2) a major Christian truth up for reinterpretation or redefinition — the deity of Jesus, the authority of the Bible, Christian ethics. In the early '60s the big word was "communication" — how truth is imparted, whether verbally or non-verbally; in the middle and late '60s the word was "mission" — whether we have several missions, or a single mission "to the whole man"; now we can expect to hear a great deal about "salvation". From thousands of pulpits the message will ring out: we cannot speak of salvation as a personal matter or one which affects one's future in

eternity only — salvation is "now" and applies to social structures as well as individual people; we are saved when injustice is removed, when poverty is relieved, when oppression is broken. (Watch for it!). —*The Presbyterian Journal*

## MATRIMONY

MARRIAGE is never settled once and for all by just falling in love, repeating some vows, and setting up housekeeping: the creation of the real marriage relationship doesn't begin until after all of that has taken place; then it becomes a process of constant renewal and stepping up one level at a time. It is astonishing how often people think that marriage, once entered into, is something which will take care of itself.—A Polish National Catholic bishop

## STILL WANTED

OPERATION PASS ALONG began the second quarter of 1973 with 4,146 books on hand and unable-to-fill requests for the following: Beach, *A Cardinal of the Medici*; Chaplin, *The Privilege of Teaching*; Chorley, *Man and Movements in the American Episcopal Church*; Dwyckinck, *Life of George Herbert*; Easton, *The Eternal Word in the Modern World*; Gorres, *The Hidden Face*; Grant, *The Formation of the New Testament*; Hebert, *The Throne of David*; Mascall, *Corpus Christi*; Pollard, *Chance or Providence*; Powers, *First Questions of the Spirit*; Proctor, *Background to Marriage*; Quadflieg, *The Saints and Your Name*; Stewart, *A Man in Christ*; Whitehead, *Saints for the Married*. Readers of TAD who are willing to part with any of the above named works may mail the books to Pass Along, Hillspeak, Eureka Springs, AR 72632.

## BY WILL AND DEED

★ Trinity Parish, Portland, in the Diocese of Oregon, has received from W. J. Burns, who had lived abroad most of his life and was practically unknown to the parish, a bequest of \$20,000, the annual income from which is to be used "to assist in alleviating the suffering of crippled children and the blind of all ages in the state of Oregon".

★ Grace Church, New York City, has received \$16,000 from the estate of Clara Wade Boecklin, a member of the parish for over thirty years.

★ Mrs. George Smith Houston Drennen, a widow, late of Birmingham, Alabama, a communicant of the Parish of Saint Mary's-in-the-Highlands in that city (she had a particular interest in the Church's care and teaching of children), bequeathed to the Diocese of Mississippi one-half of the proceeds from the sale of approximately 1,200 acres in Coahoma County, Mississippi (it came to \$114,000), to be used for missionary work; \$10,000 to St. Timothy's Parish, Athens, Alabama; and one-half of the proceeds from the sale of the resi-

due of her estate to her home parish (it amounted to more than \$250,000).

★ Lily Belknap Moorman, of Louisville, Kentucky, widow of Charles Moorman, left \$220,000 to the University of the South in memory of twin sons, Morris and Charles, who intended to enter that institution (they died a few days and miles apart in Normandy in 1944; although they were in different outfits, both infantry units were sent to "D-Day" at almost the same time and place); after World War II, Mrs. Moorman began building up a scholarship fund, which now approximates \$300,000.

★ Hobart and William Smith Colleges, Geneva (Diocese of Rochester), New York, have received a \$200,000 grant from the Andrew W. Mellon Foundation to enhance and strengthen the quality of their liberal arts program.

★ Mrs. John F. Brady, for 50 years an active member of Christ Church, Schenectady (Diocese of Albany), New York (she was for many years president of the Altar Guild, and her husband served as Senior Warden for more than a quarter of a century), has left her parish \$10,000 and made it the residual beneficiary of her estate (the parish will receive approximately \$72,000).

★ Miss Ruth Orr, late of Pittsburgh, Pennsylvania, left \$50,000 to Trinity Cathedral Church and \$10,000 to the Church of the Ascension, both in the See City; \$50,000 to the Episcopal Church Foundation, New York City; \$30,000 each to Forward Movement Publications, Cincinnati, and the St. Francis Boys' Homes, Salina, in the Diocese of Western Kansas; and the residue (about \$30,000 each) to seven seminaries of the Church: Nashotah House (Wisconsin), the Virginia Seminary in Alexandria, the Episcopal Theological Seminary in Kentucky (Lexington), St. Luke's Seminary (University of the South, Sewanee, Tennessee), the Philadelphia Divinity School, Seabury-Western Theological Seminary (Evanston, Illinois), and Bexley Hall (formerly Gambier, Ohio).

★ Edwin Gilbert Carpenter, chief patent attorney for the Minnesota Mining and Manufacturing Company, and the father of a priest, now dead, left \$50,000 to his home parish (Saint Paul's-on-the-Hill) and St. Luke's Hospital, both in St. Paul and the Diocese of Minnesota, and \$25,000 to Nashotah House, a seminary in Nashotah, Wisconsin.

★ Mrs. Joe Sandford, of Mitchell, in the Diocese of Nebraska, has given her local parish,

Holy Apostles, \$50,000 towards the construction of a new \$138,000 church plant.

★ Upon his retirement as VII Bishop of Michigan (he was consecrated Suffragan in 1946, elected Coadjutor in 1948 and in the same year became Diocesan), the Right Rev'd Richard Stanley Merrill Emrich, 63, was presented with a \$50,000 purse by more than 700 individuals, which sum he turned over to the Diocese's Supplementary Retirement Fund.

★ Nashotah House (Wisconsin) has received \$27,000 by the termination of a trust fund set up in 1955 by the late William T. Kradwell, M. D., long (1905-1957) associated with the Milwaukee Sanitarium Foundation (100-bed hospital for the mentally ill) and a member of St. George's Parish in the See City.

★ St. John's Parish, Knoxville, Tennessee, has received \$70,000 from the estate of a former communicant, Miss Ethel Blow.



## OLD SONG

The Ladies of the Altar Guild  
Would like to make a motion

That feminine Communicants

In state of due devotion

Be guided by the earnest plea

(With ne'er a trace of malice)

To wipe the lipstick from their lips  
Before they touch the chalice.

—Anonymous





A VIEW OF THE PATIO SUMMER HOUSE  
AND, IN DISTANCE, THE GREEN HILL

## ANOTHER MIRACLE

A woman returning from the Holy Land had in her luggage a bottle of water taken from the Jordan River. The customs officer was suspicious, removed the stopper to smell the contents, and said: "Are you sure this is water madam? It smells like gin."

"It does?" She asked and then added, "Then it must be another miracle!"—*The Maryland Church News*

## GOOD MANNERS

Susie's mother, knowing that the kindergarten class was working on courtesy and good manners, asked her little girl what she had learned at school that day.

"We learned," answered Susie primly, "It is good manners to shake hands when you're seduced."—A parish bulletin

## FRESH FISH

A visiting priest had been asked to take a celebration of the Holy Communion on the island of Praslin, in the Seychelles [a group of islands in the West Indian Ocean]. When he was about to say the Collect, he heard a perfect diapason "G" and, deciding that he had been misinformed, that it was a sung Celebration, and being a trained musician, he intoned the Collect. Coming to the Gospel, he

was surprised to hear no further note, and glancing at the organ saw that it was locked and deserted. It was only when the note was heard again in the middle of his sermon that he realized that the sound came from the fishermen on the beach outside who, to announce a catch of fish for sale, blow on a conch shell.—Pennyfields, in *Church Times* (London)

## ANSWER

A Jewish boy who attended Notre Dame returned home for vacation and ran into the family rabbi. They talked for a while and the rabbi asked, "They aren't trying to convert you at Notre Dame, are they?"

"No, Father," replied the student.—A parish bulletin

## ANTIDOTE

A Sunday School teacher asked her pupils if they understood the meaning of "false doctrine."

"Yes," said a little boy. "False doctrine is when the doctor gives you the wrong kind of medicine."—A parish bulletin

## POINT

A Suffragan Bishop repeated the other day, at a conference, the fascinating dictum, "Every bishop has a crook on his staff."—*Church Times* (London)



## CHRISTIAN BY DESIGN

**T**OM GODDARD is an artist with a long history of work for the Church. He first encountered liturgical art while stationed with the Army near Sapporo, Japan, in the 1950s, where he did a series of drawings of the chapel at Hokkaido University's student center.

After serving in the Army, Mr. Goddard tested his vocation with the Order of the Holy Cross, West Park, New York, where he designed liturgical cards and worked on the monthly magazine. Some years later,

he left Holy Cross to pursue an art career which never quite managed to free itself from the Church.

"I was invited to go to Hillspeak, near Eureka Springs, Arkansas, where I expected to stay only a few days, but I was there about three years, altogether," Mr. Goddard explains. While at Hillspeak, he designed several book jackets for Seabury Press and Morehouse-Barlow and later various things for the Communications Department of Executive Council in New York City.

Now a designer for American Education Publications, Mr. Goddard does spot art for *The New Yorker*, *The Anglican Digest*, *Gourmet Magazine*, *The Saturday Review*, and *The Tennessee Churchman*, a diocesan newspaper; he also did the 1973 Good Friday Offering materials for Executive Council and, more recently, another jacket for a selection of the Episcopal Book Club.

He and his German-born artist wife, Ragna Tischler, work from studios in various rooms of their colonial home in Higganum, Connecticut, where they also find time for collecting antiques, herb gardening, classical music, and caring for their almost two-year-old son Cedrik Christopher.—*The Episcopalian*

# HOUSE CALLS

ONLY ONE minister ever came calling at our house when I was a boy, and that was only once. I can still recollect his call as stuffy, awkward, artificial, and socially catastrophic for a good Baptist family — my little brother got my father's whisky bottle out of the closet, and our unmanageable dog raced around the living room with my mother's unmentionables. The preacher's visit left an indelible impression on me.

In light of that experience you might expect me to have an aversion to pastoral calling. Not so — I firmly believe in house calls.

Many clergymen turn a deaf ear to the adage, "A house-calling parson makes a church-going congregation," or call it so much sentimental fluff. Even though some clergymen do not like calling anyway, getting people to come to church is not much of a reason to go calling.

I visit my people so I can know them, their thoughts, and their problems. I visit them be-

cause they need to know me — and that more than casually. Most of all, however, I visit because I like to. If visiting people weren't part of a priest's job, I'd probably invent an excuse to do it anyway. Nothing is much more satisfying than visiting and talking with people.

It is no secret that most priests have incredibly full schedules; their people go at a hectic pace too; and many congregations suffer from the effects of a mobile society — all of which make calling more difficult than it once was, and, at the same time, make it more necessary than ever. Shortcuts will not suffice; furthermore, it is a mistake to expect group meetings and public encounters to substitute for a face-to-face relationship between priest and people. Fewer priests would resort to what is delicately called "ventilating sessions" if they did more house calling. It works for me, and I feel sure that it works for my people.—A parish priest



*God answers sharp and sudden on some prayers, and thrusts the thing we've prayed for in our face: a gauntlet with a gift in it.*  
—Anonymous





# PRAYERS



**M**INDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next two quarters, are commended to the prayers of the faithful. (Remove these pages and keep them in your Prayer Book.)

## JULY

- 19 *David Emrys Richards* (1951), Pastoral Counselling Coordinator
- 22 *Richard Earl Dicus* (1955), Suffragan Bishop of West Texas
- 25 *Walter Heath Jones* (1970), VII Bishop of South Dakota

## AUGUST

- 2 *Stanley Hamilton Atkins* (1969), III Bishop of Eau Claire
- 8 *George Daniel Browne* (1970), X Bishop of Liberia

## SEPTEMBER

- 8 *Robert Fisher Gibson, Jr.* (1949), X Bishop of Virginia
- 9 *William Fred Gates, Jr.* (1966), Suffragan Bishop of Tennessee
- 11 *Harold Cornelius Gosnell* (1968), IV Bishop of West Texas
- 12 *Edgar Otis Charles* (1971), VIII Bishop of Utah
- 16 *David Shepherd Rose* (1958), VI Bishop of Southern Virginia
- Jackson Earle Gilliam* (1968), VI Bishop of Montana
- 18 *Victor Manuel Rivera* (1968), II Bishop of San Joaquin
- 19 *Alexander Doig Stewart* (1970), V Bishop of Western Massachusetts
- 20 *Francis William Lickfield* (1958), V Bishop of Quincy
- 21 *Scott Field Bailey* (1964), Junior Suffragan Bishop of Texas
- 25 *Frederick Hesley Belden* (1971), X Bishop of Rhode Island
- 26 *Lloyd Edward Gressle* (1970), VI Bishop of Bethlehem
- 29 *Alfred Lothian Banyard* (1945), IX Bishop of New Jersey
- Matthew George Henry* (1948), III Bishop of Western North Carolina
- James Winchester Montgomery* (1962), IX Bishop of Chicago
- Chauncie Kilmer Myers* (1964), VI Bishop of California
- Robert Clafin Rusack* (1964), Bishop Coadjutor of Los Angeles
- 30 *George Paul Reeves* (1969), VII Bishop of Georgia
- Quintin Ebenezer Primo, Jr.* (1972), Suffragan Bishop of Chicago

## OCTOBER

- 1 *Iveson Batchelor Noland* (1952), VIII Bishop of Louisiana
- 2 *Hunley Agee Elebash* (1968), V Bishop of East Carolina
- 4 *Edward Hamilton West* (1948), V Bishop of Florida
- Frederick Barton Wolf* (1968), VII Bishop of Maine

(Continued on following page)

- 7 Harry Coleman McGehee, Jr. (1971), VIII Bishop of Michigan
- 13 Dean Theodore Stevenson (1966), IV Bishop of Central Pennsylvania
- Morgan Porteus (1971), Suffragan Bishop of Connecticut
- 17 Christoph Keller, Jr. (1967), VII Bishop of Arkansas
- 18 John Elbridge Hines (1945), XXII Presiding Bishop
- 21 Robert Bruce Hall (1966), Bishop Coadjutor of Virginia
- 27 Robert Lionne DeWitt (1960), XII Bishop of Pennsylvania
- 28 John Maury Allin (1961), VI Bishop of Mississippi

## NOVEMBER

- 2 Winslow Robert Chilton Powell (1951), II Bishop of Oklahoma
- 11 Roger Wilson Blanchard (1958), Vice President of the Executive Council
- 14 Joseph Warren Hutchens (1961), X Bishop of Connecticut
- Clarence Edward Crowther (1965), Assistant Bishop of California
- 15 William Henry Mead (1968), VII Bishop of Delaware
- 26 William Carl Frey (1967), VIII Bishop of Colorado
- 30 Francisco Reus-Froylan (1964), V Bishop of Puerto Rico
- Edward McNair (1967), Suffragan Bishop of Northern California
- David Keller Leighton (1968), XI Bishop of Maryland

## DECEMBER

- 4 Theodore Harper McCrea (1962), Suffragan Bishop of Dallas
- 8 John Melville Burgess (1962), XII Bishop of Massachusetts
- 15 Richard Mitchell Trelease, Jr. (1971), III Bishop of the Rio Grande
- 16 William Jackson Cox (1972), Suffragan Bishop of Maryland
- 20 James Loughlin Duncan (1961), I Bishop of Southeast Florida
- 21 William Loftin Hargrave (1961), I Bishop of Southwest Florida
- George Alfred Taylor (1966), VI Bishop of Easton
- 30 Edwin Lani Hanchett (1967), I Bishop of Hawaii

**O** MOST merciful Father, we beseech thee to bless thy *servant*, N and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he was* called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. *Amen*



Christians in every age are confronted by the paradoxical imperative to hate the sin and to love the sinner: we cannot do this without the grace of God.—A layman's letter

Patrick Henry's will concluded with these words: "I have now disposed of all my property to my family. There is one thing more that I wish I could give them: that is the Christian religion. If they had that, and I had not given them one shilling, they would have been rich; and if they had not that, and I had given them the world, they would be poor."—A parish bulletin

## PROPHETS

THE BIGGEST problem that we face in the Church today is a sharp division over what constitutes true doctrine and who has the authority to alter ancient beliefs and practices. I stand with those who believe the Catholic doctrine that is revealed by God and accepted by all Christians in every age; others believe that truth and practice can be changed by the will of the majority of the General Convention (an unrepresentative body of bishops, priests, and laymen), which in turn represents only a small part of the Anglican Communion, not to mention all Catholic Christendom. If the General Convention attempts to legislate in matters of doctrine and morals, or change drastically the liturgy, a schism will almost certainly result. We must pray that God's Holy Spirit, the great healer and unifier, will keep that from happening. I, for one, will not leave the Church no matter how unwisely or illegally the next General Convention may act, but I will refuse to accept as valid any breaking with the Faith once delivered to the saints and carefully handed down to us by the Church. Between now and next Sep-

tember, when the General Convention meets, let us spend a good deal of our time on our knees praying that no action of that Convention will cause a schism in the body of Christ —A parish priest

## BURIALS

✠ Allan Price Kirby, 80, Pennsylvania-born (Wilkes-Barre) financier, who built up a \$50-million inheritance from his father (a bookkeeper in Watertown, New York, who developed a chain of variety stores that later became a part of the F. W. Woolworth Company) into one of the world's largest personal fortunes, estimated at \$300 million, and spent some of it regaining control of the Allegheny Corporation: from St. Peter's Church, Morristown (Diocese of Newark), New Jersey.

✠ Hamilton Fish Armstrong, 80, whose tour of duty during and after World War II led him to writing about foreign affairs and to become a founder and, for 44 years, editor of the scholarly and influential quarterly *Foreign Affairs*, the unofficial "bible" of world statesmanship, who lived all his life

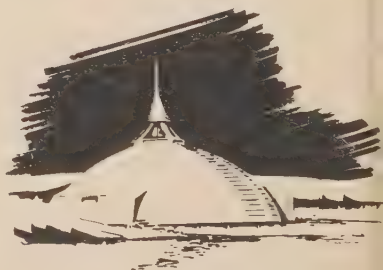
in the West Tenth Street house where he was born; in the nearby Church of the Ascension, Manhattan.

✠ Albert Rhett Stuart, 67, who retired last year after eighteen years as VI Bishop of Georgia; from Christ Church, in the see city of Savannah. (The Diocese of Georgia comprises the southeastern half of the state; the Diocese of Atlanta, the northwestern half.)

✠ Sister Winifred Agnes, 62, daughter of a priest, in the 36th year of her life profession in the Community of the Transfiguration (mother house, Cincinnati, in the Diocese of Southern Ohio), who taught among the black people in Cincinnati before World War II, (her supervising priest is now the Bishop of Massachusetts) worked in Hawaii for eight years, and then served at St. John's Home, Painesville, Ohio, until the lengthy illness which preceded her death; from the chapel of the Convent of the Transfiguration, Cincinnati.

✠ Donald Ben Marsh, 69, London-born salesman who went to Canada in 1923, prepared for the priesthood (he was ordained in 1929), and spent the remaining years of his life ministering mostly to the Eskimos in one of the largest dioceses in the world, The Arctic, for which he was consecrated

II Bishop in 1950, and as such signed his name ✠ Donald The Arctic (his predecessor's signature was ✠ Archibald The Arctic), winning the love and respect of the people whose language he knew fluently and whose care he never neglected (he stopped his plane at every settlement and would first gather the people together for a celebration of the Eucharist) nor failed to plan for (his accidental death came in England where he had gone to seek financial support and recruit



strong-hearted men for life-long ventures in the far north; he even established a training school for a native ministry and built and consecrated an igloo shaped cathedral Church, named after St. Jude, in Frobisher Bay (See cut); from St. James' Cathedral Church, Toronto, Ontario, near which he maintained an office and residence.

✠ Mrs. Milton Cross, wife of the distinguished radio an



nouncer (they met when she, a Fellow of the American Guild of Organists, was playing the organ and he was singing in a Fifth Avenue church — and were married in 1925) and whose death occasioned her husband's first absence in almost 42 years of announcing all the radio broadcasts of the Metropolitan Opera; from the Church of the Holy Angels, Manhattan, in the Diocese of New York.

✠ Murat Bernard ("Chic") Young, 72, Chicago-born cartoonist whose 43-year-old "Blondie" comic strip about Dagwood Bumstead and his wife appears in more than 1,600 newspapers and 60 foreign countries, is read by an estimated 75 million readers daily, has inspired comic books, a novel, 28 movies, and a TV series, and earns \$300,000 in royalties; from the Church of the Ascension, Clearwater, in the Diocese of Southwest Florida.

✠ Francis Noel Davey, 68, who exercised his priesthood (he was ordained in 1931) in town and country parishes, as a librarian, Cambridge don, Editorial Secretary of the 275-year-old SPCK (Society for Promoting Christian Knowledge) from 1944 (he saw that "the Venerable Society" maintained its high scholarly standards), and Di-

rector of the same from 1954 to his retirement a few years ago; in England.

✠ Sister Helen, 72, a member of the religious order that took its name from All Saints' Church, Margaret Street, London (the American branch was established in 1872, became autonomous in 1890), long associated with the Order's St. Barbara's Home for Girls; from the Convent chapel, Baltimore, Maryland, in the 42nd year of her profession.



## REJOICE

DO NOT worry about the future of the Church nor of the Christian religion; I am confident that we are going to see a swing-back to real concern for the state of society, and an improved practice of Presence of God in life and in the Church. The time is coming when there will be a resurgence of Christian living because our Lord was not born in vain, nor did He preach in vain, nor die in vain, nor by His Resurrection fail to place His signature on everything that He did and taught. In the fellowship of all believers He is truly alive! So rejoice, give thanks, and sing, praising God for Immanuel — God-with-us! —The Bishop of Fond du Lac.

## PROPHETS

**Y**OU HAVE asked for prophets in our time. God is raising them up, but they are not the ones who go about calling themselves prophets: they are young and old Episcopalians who know that they have to answer not only for their own Church, but the whole apostolic faith. For every Louisville or Lambeth there are the councils of Jerusalem and Nicaea and other centuries, and for every bishop of private persuasion there are all the bishops on the calendar. In the end they will not be actually martyred; but believing the holy priesthood to be something beyond the mere manipulation of parliamentary procedure: they will be slowly squeezed out of the ecclesiastical establishment for having spoken of supernatural glory instead of mere good."  
—From a diocesan address



## INCREASE

**I**N OUR small, but once thriving mission, attendance at services was down to an average of eight or ten on a Sunday. At the first of the year the Bishop sent us a new priest, a young one, whose first act was

to banish the Green Book and restore the Book of Common Prayer. His sermons are timely, based on the Bible, and his instructions are all consistent with the Offices of Instruction and other parts of our beloved Prayer Book. Now, after only three months, the average attendance at the Sunday Eucharist is over 70, which is more than came last Christmas.—A letter



## CLIQUE

**N**OT long ago a clergyman received a letter in which a layman complained that the parish was being run by a clique. He replied by saying, "Upon investigation we find that your statement is true. Furthermore, we find the clique is composed of faithful members who attend our meetings and services, who accept appointment on committees, who give willingly of their time, energies, and efforts, and who sincerely believe that the more one puts into his Church, the more he will get out of it. I would suggest, therefore, that you join that clique. It is not difficult to do so — in fact, it is very easy. Begin by attending services and meetings regularly, take a more lively interest in

Church work, make helpful constructive suggestions, and accept responsibilities. Show a continual interest in affairs pertaining to your parish. Before you realize it, you will be a member of the clique, and you will be amazed to know how anxious they are to have you with them."—*Anglican Sphere*



## ERROR CONDITIONING

THOSE who advocate the priesting of women on the basis of modern "theology of liberation" are apparently unaware of (1) the "common consent and authority" required by the Preface to the Book of Common Prayer of U. S. Anglicans for the alteration of

matters which "cannot be clearly determined to belong to doctrine," (2) its aim that "things once advisedly established . . . have still been continued firm and unshaken," and (3) its commitment that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

According to the Preface to the Ordinal of the BCP our "Orders of Ministers" have been determined by "diligently reading Holy Scripture and ancient Authors," and have continuity and authority "from the Apostles' time," therefore are not to be conditioned by "psychological as well as theological levels" which "relate to the current theology of liberation."—A letter in *The Living Church*

clip and mail



*The Anglican Digest*

*Hillspeak*

*Eureka Springs AR 72632 USA*

**I was born in the second quarter (April, May, or June), so here is my Happy Birthday dollar to keep TAD coming to me another year.**

Foreign subscribers should clip and enclose the address label from the covering envelope.



# HERITAGE

FOR MANY, many years, it has been my privilege and joy to celebrate the Eucharist daily, or to be present at the same, and to say, with others, Daily Morning and Evening Prayer, as well as other portions of the Book of Common Prayer, with equal regularity. Nobody can persuade me that the Book of Common Prayer cannot be enriched and enlarged; just the other day in participating in the Litany, I suddenly saw a way to improve by an ever-so-slight change a phrase that would make the intention of the suffrage clearer — indeed the same thing has happened with many of the collects and other parts of the Prayer Book. Improving the BCP, however, is far different from discarding it

for a brand new thing of hasty composition and unfavorable experience. (It is reported that when Cardinal Cushing knew of the proposed changes in the liturgy of the Roman Church he suggested the use of the Book of Common Prayer — as it is.)

My point is this: if the Prayer Book has taken centuries of use, study, scholarship, and refinement to reach its present and glorious state — and be something that, despite episcopal and parochial infidelities has held us together and enriched congregational worship more than anything else — and merited the esteem of all, how can we possibly be persuaded to accept anything so inferior and divisive as the Green Book —Contributed

NOTE: If you were born in April, May, or June, use the insert at the center fold.

Serials Dept. S18118  
Graduate Theological Union Library  
2451 Ridge Road  
Berkeley, CA 94709

POSTMASTER  
RETURN POSTAGE  
GUARANTEED  
SECOND CLASS

If undelivered  
within ten days  
at address shown  
stamp with  
give new or  
correct address,  
or the con-  
copy to:  
ANGLICAN D.  
EUREKA SPR  
ARKANSAS 7